

I-7



Digitized by the Internet Archive
in 2015

Baptist General Convention for Foreign Missions.

MINUTES OF THE TENTH TRIENNIAL MEETING.

Convention met in the meeting-house of the 1st Baptist Church in Baltimore, Maryland, on Wednesday, April 28, 1841, at 10 o'clock, A. M.

Brother Philip Montague, of Virginia, by request of the President of the last Convention, offered prayer.

The President, by request of the pastor of the church, welcomed the brethren to their place of worship and their homes, with cordial and fraternal love.

Credentials of delegates were then received, and engrossed for a committee of elections, to be hereafter appointed.

The Convention proceeded to the choice of officers.

Brethren James C. Crane, of Richmond, George W. Norris, of Baltimore, and Garrett N. Bleecker, of New York, were appointed tellers.

Voted to elect the President of the Convention, and the Secretary and Assistant Secretary, on one ballot. The Rev. S. H. Cone stated that having been honored for nine years past with the appointment of President of the Convention, he desired, for weighty and important reasons, to decline a re-election.

The following were elected officers of the Convention.

WILLIAM B. JOHNSON, *President.*

RUFUS BABCOCK, JR., *Secretary.*

JAMES B. TAYLOR, *Assistant Secretary.*

On taking the chair, the President addressed the Convention, advertising to the distinguished character and services of those who had preceded him in that office, and expressing a deep sense of the responsibilities which it imposed.

Resolved, That brethren H. Lincoln, Eli Ball, G. S. Webb, J. J. Finch, and John R. Ludlow, be a committee to examine the credentials of the delegates to this Convention, and report.

The Committee subsequently reported the following names of persons entitled to seats in the Convention:

MAINE.

Bowdoinham Bap. Miss. Soc.—S. Adlam.
Cumberland Baptist Foreign Missionary Society.—*Thomas O. Lincoln.
Portland, 1st Bap. ch.—J. T. Champlin.

NEW HAMPSHIRE.

Baptist State Convention.—E. E. Cummings, Samuel Cooke, D. D. Pratt, A. T. Foss, G. Williams, J. N. Brown, E. B. Smith.

*Absent.

MASSACHUSETTS.

- Boston, 1st Bap. church.*—R. H. Neale, Benjamin Abrams.
 “ *Baldwin Place Bap. ch.*—Joel S. Bacon, George B. Peck, S. H. Lewis, Lucian Hayden, Asa Wilbur, T. B. Ripley.
 “ *Charles st. Bap. ch.*—Daniel Sharp, *Lucius Bolles, Ebenezer Thresher.
 “ *Federal st. Bap. ch.*—Wm. Hague, Irah Chase, Solomon Peck, Heman Lincoln, Wm. Crowell, Wm. Howe, *A. A. Gould, C. D. Gould, *S. F. Holbrook, F. G. Brown, Abner Webb.
 “ *Boylston st. Bap. ch.*—Robert Turnbull, H. S. Washburn.
 “ *1st Bap. Free ch.*—Nathaniel Colver, C. W. Denison, J. H. Jameson.
 “ *Bowdoin Square Bap. church.*—John Spence.
Roxbury, Bap. church.—T. F. Caldicott, John B. Jones.
Charlestown, 1st Bap. ch.—Wm. Phillips.
Cambridge, For. Miss. Assoc. of 1st Bap. ch. and soc.—Joseph W. Parker, Barnas Sears.
Malden, Bap. church.—N. W. Williams.
New Bedford, 1st Bap. ch.—Henry Jackson, David Benedict.
Taunton Association.—S. S. Bradford.
By subscription of Michael Shepard.—Joseph Banvard.
By subscription of Jona. Bacheller.—C. C. P. Crosby, Hiram A. Graves.
By his own subscription.—Jona. Bacheller.
Brookline, Bap. ch.—Wm. H. Shailer.
Salem, 1st Bap. ch.—John Wayland.
Watertown, Bap. ch.—Nicholas Medbury.
Old Colony Bap. Miss. Soc.—Ebenezer Nelson, Levi Peirce.
Lowell, 1st Bap. ch.—Joseph Ballard, Edmund Worth.
 “ *Worthen st. Bap. ch.*—Lemuel Porter, Lewis Fiske.
Newton, 1st Bap. ch.—H. J. Ripley.
Worcester Bap. Association.—Leonard Tracy, *Adiel Harvey, Mason Ball.

RHODE ISLAND.

- Bap. State Convention.*—*Francis Wayland, Alexis Caswell, *Wm. Gammell, E. K. Fuller, John H. Baker, Thorndike C. Jameson, Pardon Miller.
Providence, Fem. For. Miss. Soc. 1st Bap. ch.—Varnum J. Bates.
 “ *Pine st. ch.*—Henry Marchant.

CONNECTICUT.

- Bap. State Convention.*—J. H. Linsley, T. C. Teasdale, J. S. Eaton, D. C. Haynes, *J. B. Ballard, D. T. Shailer, Joseph Brown, Geo. Read, I. Atkins,

- *A Bolles, *Wm. Denison, *J. J. Woolsey, *A Gregory, *J. Paine, *F. Hawley, *J. B. Gilbert.
Danbury, 2d Bap. ch.—Addison Parker.

NEW YORK.

- New York, Oliver st. For. Miss. Soc.*—Archibald Maclay, Isaac McCoy, Ira M. Allen, E. Kingsford, *Tho. Purser, John R. Ludlow, Garrett N. Bleecker, *Geo. Colgate.
 “ *South Bap. ch.*—Chs. G. Sommers.
 “ *Tabernacle Bap. ch.*—Wm. W. Everts, Alex. McDonald, Wm. T. James, Joshua Gilbert, *Wm. Winterton, J. S. Bacchus.
 “ *By subscription of Wm. Colgate.*—P. B. Spear, J. O. Edmunds, David T. Harris.
 “ *By his own subscription.*—Wm. Colgate.
 “ *By subscription of Jos. L. Cooke.*—John O. Choules.
 “ *Oliver st. Fem. For. Miss. Soc.*—J. H. Brouner, A. Wheelock, Benj. M. Hill, C. F. Frey.
 “ *Amity st. Bap. ch.*—H. L. Graves, Daniel Williams, F. G. Freeman, D. J. Macgowan, R. M. Ludlow, Leroy Church.
 “ *Miss. Soc. of Berean Bap. ch.*—A. Perkins.
 “ *1st Bap. ch.*—R. W. Martin.
Albany, Pearl st. Bap. church.—B. T. Welch, *Friend Humphrey, T. M. Burt, *J. N. Wilder, *Wm. Adams.
 “ *1st Bap. ch.*—*James L. Hodge, John G. Wasson.
Onondaga Bap. Association.—J. Smitzer, Jirah D. Cole, Wm. McCarthy.
Madison co. Bap. For. Miss. Soc.—Nathaniel Kendrick, *T. A. Warner, Leonard Fletcher.
Mohawk River Association.—N. Post.
Poughkeepsie, Bap. ch.—A. Raymond, Wm. Jenney.
 “ *Congregation connected with the Bap. ch.*—*Thomas S. Malcom.
Madison co. Bap. For. Miss. Soc.—A. Bellamy, John Peck.
Hudson River Bap. Association.—S. H. Cone, Rufus Babcock, Jr.
Black River Bap. Miss. Soc.—Sylvester Davis.
For. Miss. Soc. of the Monroe Bap. Association.—*Elisha Tucker, Pharcellus Church, H. Minor, *O. Sage.
Genesee River Bap. For. Miss. Soc.—D. B. Purinton.
Brooklyn, Female Miss. Soc. of the 1st Bap. ch.—Silas Ilsley.
 “ *Fem. For. Miss. Soc. East Bap. ch.*—E. E. L. Taylor.
Troy, 1st Bap. ch.—John Cookson.

- Cortland Aux. For. Miss. Soc.*—Alfred Bennett.
Ontario Bap. Association.—Ira Bennett.
Seneca Bap. Association.—D. Bellamy.
For. Miss. Soc. of the Buffalo Bap. Association.—J. M. Purinton.
Genesee Bap. Association.—Jesse Elliott.
Saratoga Bap. Association.—J. Fletcher,
 *Norman Fox, *Isaac Wescott.
Oneida Bap. Association.—A. M. Beebee, C. Bennett, *D. Eldridge, *H. C. Vogell, *J. P. Simmons, *Henry Tower, *S. E. Southworth.
Cayuga Association.—H. J. Eddy.
Perry, Genesee co., Bap. ch.—Elon Galusha.

NEW JERSEY.

- Bap. State Convention.*—P. P. Runyon, M. J. Rhees, J. C. Harrison, E. W. Dickinson, J. E. Welch, D. H. Gillette, J. G. Collom, R. P. Anderson.
New Brunswick, Youth's Bap. For. Miss. Soc.—G. S. Webb, Peter C. Onderdonk, John O'B. Chaplin.
East Jersey For. Miss. Soc.—John Rogers, Simeon J. Drake, William Sym, *James Vanderpool.

PENNSYLVANIA.

- Philadelphia, Spruce st. Bap. ch.*—R. W. Cushman, Jacob Reed, *William Bucknall, Jr., H. G. Jones, Richard Gardiner.
 “ *Fem. Bur. Bible Soc. Spruce st.*—J. M. Linnard.
 “ *New Market st. Bap. ch.*—Wm. Shadrach.
 “ *1st Bap. ch.*—George B. Ide, M. Semple.
 “ *Fem. Miss. Soc. do. do.*—Wm. W. Keen, B. R. Loxley.
 “ *3d Bap. ch.*—Geo. Higgins.
 “ *10th Bap. ch.*—J. H. Kennard.
 “ *Juvenile Soc. of do. do.*—*F. Ketcham.
 “ *Fem. For. Miss. Soc. 5th Bap. ch.*—J. L. Burrows, *R. W. Compton, *J. Sailer.
 “ *11th Bap. ch.*—A. D. Gillette.
 “ *2d Bap. ch.*—Daniel Dodge.
Great Valley, Bap. ch.—Chas. B. Keyes.
Lower Dublin, Bap. ch.—J. M. Challiss.
Bridgewater, Bap. ch.—A. L. Post.

MARYLAND.

- Baltimore, Fem. Cherokee Miss. Soc.*—John Healey.
 “ *Male For. and Dom. Miss. Soc. of 1st Bap. ch.*—Charles M. Keyser, James Wilson, Thomas Maybury, A. R. Levering, Geo. W. Norris.
 “ *Bap. Fem. Miss. Soc.*—S. P. Hill.
 “ *By his own subscription.*—William Crane.

DISTRICT OF COLUMBIA.

- Washington, 1st Bap. ch.*—O. B. Brown.
 “ *By his own subscription.*—Wm. Ruggles.
Alexandria, by subscription of John Withers.—Wm. H. Bott.
 “ *By his own subscription.*—John Withers.

VIRGINIA.

- Va. Bap. For. Miss. Soc.*—J. B. Jeter, Addison Hall, Wm. H. Kirk, C. George, V. M. Mason, Philip Montague, Daniel Witt, J. B. Taylor, Robert Ryland, James Fife, Isaac S. Tinsley, Barnett Grimsley, Herndon Frayser, Eli Ball, Geo. Ficklin, James Thomas, Jr., Joseph Baker, L. W. Allen, Richard Gwathney, John T. Anderson, Richard A. Christian, John O. Turpin, A. M. Poindexter, Thomas Hume, Thomas S. Sydnor, C. B. Fleet, Wm. A. Baynham, Geo. Northam, J. D. McGill, George Fleming, Samuel Dorsett, Joseph Starke, Daniel Ward, A. B. Smith, T. D. Herndon, Thomas W. Sydnor, J. S. Walthall, Stephen Chapin, Joshua Bradley, Wm. Quisenbury, John Bird, Royal Parrish, Geo. W. Latham, Putnam Owens, Wm. Laws.
Richmond, For. Miss. Soc. 2d Bap. ch.—E. L. Magoon, Albert Snead, William Sands.
 “ *Fem. Miss. and Jud. Soc's 2d Bap. ch.*—W. F. Nelson, Silas Wyatt.
 “ *African Bap. Miss. Soc.*—Archibald Thomas.
 “ *By his own subscription.*—James C. Crane.
Charlotte C. H., Shiloh and Mossingford churches.—S. G. Mason.

NORTH CAROLINA.

- Bap. State Convention.*—J. J. Finch, *T. Meredith, *Wm. H. Jordan.

SOUTH CAROLINA.

- Bap. State Convention.*—J. G. O. Wilkinson, C. M. Breaker, J. S. Antley, L. Du Pré.
Charleston Bap. Association.—*Wm. T. Brantly, *J. L. Reynolds, J. Scott.
Edgefield Bap. Association.—Wm. B. Johnson, *J. M. Chiles.
Welch Neck Bap. Association.—J. C. Furman, J. O. B. Dargan, J. Culpepper, Jr.
Savannah River Association.—Richard Fuller.

GEORGIA.

- Savannah, Bap. ch.*—Geo. F. Adams, A. Fuller Crane, Frederick A. Levering, Muscoe Boulware, Charles D. Slingluff.

Bap. State Convention.—B. M. Sanders,
Thomas Stocks, Jonathan Davis, *John
E. Dawson, *A. T. Holmes.

P. Bestor, *M. P. Jewett, *Wm. Try-
on, *W. Jenkins, *W. C. Crane, *Thos.
Chilton.

OHIO.

Ohio Bap. For. Miss. and Bible Soc.—
Jonathan Going.

Bap. State Convention.—T. G. Blewett.

MISSISSIPPI.

Cincinnati, 1st Bap. ch.—W. H. Bris-
bane.

Baptist State Convention.—*J. M. Peck,
*James Lemen, *I. T. Hinton, Wm. F.
Boyakin.

“*9th st. Bap. ch.*—S. W. Lynd, *J. W.
Sheppard, *P. P. Wells.

INDIANA.

KENTUCKY.

Russelville ch.—Silas Webb.

General Association of Baptists.—Geo.
C. Chandler.

ALABAMA.

Baptist State Convention.—*Basil Manly,
Jesse Hartwell, *J. H. De Votie, *D.

MICHIGAN.

Baptist State Convention.—*O. C. Com-
stock, Elon B. Galusha.

Present 261,—Absent 59,—Whole number 320.

Resolved, That brethren Solomon Peck, S. P. Hill, and George F. Adams, be a committee to arrange the religious services of the Convention.

Resolved, unanimously, That our grateful acknowledgments are due to brother Spencer H. Cone, late President of the Convention, for the faithfulness and ability with which he has, for nine years, discharged the laborious duties of the station from which he has now, in consonance with his own wishes, retired.

Resolved, That during the meeting of this Convention, all committees be nominated from the chair.

A communication from the Trustees of Columbian College, stating the condition and prospects of the institution, and requesting the nomination of a list of fifty names from which a board of Trustees may be elected, was read. The following brethren were appointed a committee to prepare a list of names: Stephen Chapin, Jas. E. Welch, John Smitzer, Jonathan Davis, of Georgia, and J. B. Jeter.

Resolved, That after this day the Convention adjourn regularly at the hours of 1 and 6, P. M. each day, and re-assemble at 9, A. M., and 3, P. M.

Resolved, That when this session adjourns, it adjourn to meet to-morrow morning, at 9 o'clock.

Resolved, That the Report of the Board be read immediately upon the opening of the session to-morrow morning.

Resolved, That a Committee be appointed to recommend a place for holding the next Triennial Meeting of the Convention, and to nominate individuals to deliver the introductory discourse.

Brethren B. M. Sanders, Cumberland George and R. H. Neale, were appointed the committee.

Adjourned. Prayer by br. Stephen P. Hill, of Baltimore.

In the evening at half past 7 o'clock, a crowded assembly was convened in the meeting-house of the Sharp street church, when, according to appointment, brother Richard Fuller, of Beaufort, S. C., delivered a discourse from John xii, 32: “*And I, if I be lifted up from the earth, will draw all men unto me.*” The interest of the occasion was heightened by the presence of the Chinese brother Avung, who sang a hymn in the Karen language.

Thursday, April 29, 9 o'clock, A. M.

The session was opened by singing a hymn, and prayer by br. Cone. The Report of the Board was read by br. Solomon Peck, one of the Secretaries.

Resolved, That the Report now read be accepted, and printed under the direction of the Board. (See page 153.)

On motion, the President led in thanksgiving and prayer to God in view of past success and of the necessity of Divine influence in future operations.

Resolved, That a committee of five be appointed to take into consideration so much of the report of the Board as relates to the appointment of an Executive Committee, and the introduction of honorary Vice Presidents and Managers. The committee chosen were brethren N. Kendrick, A. Hall, A. Caswell, D. Dodge and W. F. Boyakin.

Resolved, That brethren Daniel Sharp, Jesse Hartwell, James Furman, G. B. Ide and Alfred Bennett, be a committee on the Asiatic Missions.

Resolved, That brethren S. H. Cone, T. Stocks, O. B. Brown, Jno. Peck and D. Benedict, be a committee on the Indian Missions.

Resolved, That brethren R. Fuller, J. S. Bacon, W. Crane, S. Lynd and J. H. Kennard, be a committee to report on the African Missions.

On motion, brethren B. T. Welch, I. Chase, A. M. Poindexter, W. Hague and J. O. B. Dargan, were appointed a committee on the European Missions.

Resolved, That the election of Officers of the Board and Managers be the order of the day for to-morrow morning, and that this election take place by ballot.

Resolved, That the Secretaries be authorized to prepare a printed list of the names of those who constituted the last Board, for distribution.

Resolved, That the Secretaries of the Board be requested to prepare an abstract of their annual Report this day presented, embracing the number and location of the missions and stations, the number and stations of the missionaries and assistants, the number, locations and operations of the printing establishments, the number of churches and members, and additions by baptism during the year, the state of the treasury and wants of the Board; to be printed during the present session of the Convention, for the use of the members;—and that each ministering brother present be requested to preach to his people, on his return, a missionary sermon, in which these important statistics shall be embodied. (See close of the Annual Report.)

The committee to nominate a list of names from which to elect Trustees for Columbian College, reported.

On motion, the report was adopted, as follows:

The Committee appointed to prepare a list of fifty names from which thirty Trustees of Columbian College may be elected, beg leave to report the following :

Heman Lincoln, Mass.	S. P. Hill, Md.	Dr. Moore, N. C.
Lucius Bolles, "	G. S. Webb, N. J.	Wm. B. Johnson, S. C.
N. Brown, R. I.	Eli Ball, Va.	I. L. Brook, Geo.
S. H. Cone, N. Y.	J. B. Jeter, "	R. Fuller, S. C.
W. W. Todd, "	J. B. Taylor, "	J. B. O'Neall, "
Wm. Colgate, "	J. S. Baker, Geo.	Wm. H. Turpin, Geo.
B. T. Welch, "	Thomas Huggins, Va.	Jesse Mercer, "
R. Babcock, Jr., "	Robert Ryland, "	M. A. Cooper, "
Geo. B. Ide, Penn.	A. M. Poindexter, "	Wilson Lumpkin, "
R. W. Cushman, "	T. Meredith, N. C.	R. M. Johnson, Ky.
Wm. Crane, Md.	Wm. Jordan, "	John McLean, Ohio.

R. B. C. Howell, Ten.	Peter Force,	D. C.	Jno. Withers,	D. C.
Jesse Hartwell, Ala.	John Safford,	"	A. K. Parris,	"
T. S. N. King, Miss.	J. L. Edwards,	"	Thos. P. Jones,	"
Henry Ellsworth, D. C.	Geo. Wood,	"	Dr. Broadhead,	"
J. S. Meehan, "	M. Nourse,	"	Geo. Kendall,	"
Andrew Rothwell, "	J. L. Skinner,	"		

Adjourned. Prayer by br. Sharp, of Boston.

Afternoon session.

Prayer by br. J. N. Brown, of New Hampshire.

On motion, brethren in the ministry, of good standing, in the Baptist denomination, were invited to participate in the deliberations of the Convention.

The following brethren accepted the invitation:

Wm. J. Childs, Nanjemoy, Md.	E. T. Winter, Fredericksburg, Va.
Joseph H. Jones, Rockville, "	H. Sever, Neponset, Mass.
Joseph Mettam, Pikesville, "	Martin Byrne, Robbinston, Me.
Isaac Sawyer, Deerfield, N. H.	

Resolved, That brethren E. Galusha, R. Turnbull, Thomas Hume, Jno. Finlay, Wm. F. Nelson and Addison Hall, be appointed a committee on Agencies.

Resolved, That a committee of Finance, consisting of brethren Jno. O. Choules, J. B. Jones, Wm. Colgate, Thos. Stocks and Jas. Thomas, be appointed.

The report of the committee on Elections was read in part, and re-committed.

The committee on religious services presented the following report, which was on motion adopted.

The committee on Religious Services respectfully submit:

That this evening be set apart by the Convention for devotional and other religious exercises: that thanks be rendered to God for the support which He has given to the object and operations of this Convention, and supplication made that He would graciously continue His favorable regards; that He would especially bestow large measures of wisdom and love upon the Convention, its officers and agents, and upon the churches, associations and individuals whom the Convention represents, and greatly enlarge the number and the liberality of contributors to its funds; that He would regard with special concern the missionaries of the Convention, at their several posts of labor and suffering, on our western borders and in foreign lands; that He would prolong their lives and renew their strength and endow them abundantly with every needed qualification for the successful prosecution of their arduous service; and above all, that He would shed down the enlightening, quickening and consoling influences of the Holy Spirit upon the nations to whom they have been sent, and speedily give His word free course over the face of the whole earth;—services to be conducted by brethren Jeter and Hume, of Virginia. *Also*, That during the meeting, opportunity be given for missionary addresses from brethren Ide of Philadelphia, Sears of Massachusetts, and A. Bennett and Cone of New York.

S. PECK, *Chairman*.

Resolved, That in the election of Officers and Managers, the Convention will ballot for eighteen Vice Presidents.

Adjourned. Prayer by br. Going, of Ohio.

In the evening, according to the recommendation of the committee on Religious Services, prayers were offered by brethren Jeter and Hume, extracts from the annual report were read by one of the corresponding secretaries of the Board, and interesting addresses were delivered by brethren Ide, Sears, Bennett and Cone.

Friday, April 30.—Morning session.

Prayer by br. Healy, of Baltimore.

The Treasurer of the Board read an abstract of his Report, whereupon, on motion, it was accepted and committed to the committee of Finance. (See Treasurer's Report on subsequent pages.)

On motion, after some conversation, and prayer by brethren Fuller and Galusha, the Convention proceeded to the election of Officers of the Board and Managers.

The following tellers were nominated by the chair: brethren J. C. Crane, Wm. W. Keen, G. N. Bleecker, J. E. Welch, J. J. Finch, J. Culpepper, Jr., Wm. Sands, B. R. Loxley, H. S. Washburn and J. R. Ludlow.

Voted, That this Convention will give place, tomorrow morning at 9 o'clock, to the Am. Bap. Home Mission Society for the completion of its business.

On motion of br. H. Lincoln, *Resolved unanimously*, That this Convention cherish a grateful remembrance of the labors, the counsels, the prayers and the munificent contributions of our aged brother and father, *Jesse Mercer*, one of its early and devoted friends and for many years the President of its Board; who has now declined a re-election, and who, amidst sickness and domestic affliction and in the prospect of soon finishing his course, has manifested a father's solicitude for our united and vigorous prosecution of the great work of commending "the glorious gospel of the blessed God" to the perishing millions of the human family.

On motion of br. S. Peck, *Resolved unanimously*, That the thanks of this body be presented to br. Fuller for his sermon delivered before the Convention on Wednesday evening, and that he be requested to furnish a copy of the same, to be placed at the disposal of the Board.

Adjourned. Prayer by br. Chapin, of the District of Columbia.

Afternoon session.

Prayer by br. Dodge, of Penn.

The Committee on the place of holding the next triennial meeting and for nominating preachers, reported as follows :

The Committee of nomination recommend that the next triennial meeting of the Convention be held with the First Baptist Church in the city of New York, and that br. Samuel Lynd, of Cincinnati, be appointed to preach the introductory discourse; br. Barnas Sears, of Massachusetts, his alternate.

B. M. SANDERS, *Chairman.*

The report of the Committee was adopted. (Reconsidered p. 151.)

Resolved, That this Convention entertain a grateful sense of the liberality exhibited towards the Board by the American Tract Society, and recommend that Society to the prayers and efforts of our churches.

The committee on Elections reported the absence of two members, Ball and Finch, and requested that their place should be filled. Brethren Hume of Virginia, and Nelson of Massachusetts, were appointed.

The committee on Asiatic Missions presented their report, which was read, and adopted.

The Committee to whom was referred so much of the report of the Board as relates to Asiatic Missions, beg leave to report:

That in view of the detailed and interesting statement of facts contained in the report, the committee deem it unnecessary to do more than urge a proper attention to that document.

The facts and suggestions contained in it, are entitled to the most serious consideration of the members of this body. The position which we occupy (as a denomination) is one of peculiar and solemn interest. As disciples and servants of Jesus Christ, we are placed under obligations absolute, and infinite—obligations which can no more be measured than the amazing condescension of God in making us the objects of his favorable regard, or the value of the price paid for our redemption in the blood of His Son. These obligations we have, each one by his own act, acknowledged. In that holy rite in which he gave his deliberate and public expression of allegiance to the King in Zion, each one of us became a spectacle to God, to angels, and to men. This surrender of self to the supreme authority of God our Savior, repeated on that occasion when the believer, who had given himself to the Lord, gave himself to his brethren by the will of God, is yet again repeated on such an occasion as that which finds us assembled together. For, what is the meaning of our holy convocation? What are the principles on which we meet and deliberate and resolve and act? Is it not admitted, nay, rather acknowledged, that there is a *work* to be done—a work to be done *for God*—a work which *we* may do—a work which *He requires* us to do?

Your reply to this question, your committee are sure, will come as from one heart and with one voice. But if this be answered, other questions meet us. How much of this work shall we do? What limitations shall bound our endeavors? Shall we do as much of it as we can, or as much as we please? Shall our exertions terminate with our ability or our convenience? These are not idle questions. They ought to be answered. They have been answered. They have not been verbally presented, nor have we given a verbal reply. Our reply has been louder than words. Our actions have been our answer. Fathers and brethren, what have been our actions? We have enjoined a curtailment of efforts for the salvation of the heathen. The Board have been compelled not only to forego the occupancy of important fields, to which the finger of God was plainly pointing them, but to withhold the seed where they had prepared to sow it. Their Report informs us of the number of our American missionaries in Asia diminished during the last year—the publication of Christian books lessened while the demand for them has increased. It tells of schools which could be increased if the means of sustaining them were furnished, and alludes to candidates for missionary work detained for want of funds.

Now let us ask, are these things right? Do they comport with the precepts of the gospel, the word by which we shall be judged in the last day? Do they agree with the example of early Christians, who for the sake of Christ took joyfully the spoiling of their goods—or of Paul, who counted not his life dear unto him that he might finish his course with joy and the ministry which he had received of the Lord Jesus to testify the gospel of the grace of God? Do they agree with the conduct of our missionary brethren, who have devoted themselves to self-denial, and their children to poverty for the gospel's sake? Can we shelter ourselves from this contrast, in the thought that the obligations of Judson and Wade, of Paul and the early Christians, were greater than ours? From what were they delivered, from which we were not? Was it from the dominion of sin? So were we. Was it from wrath? So were we. And if the price of their redemption was the blood of Christ, it was of ours. If they gave their all, who of us are at liberty to give less? With how much less than a surrender of our whole selves will God be pleased? Does he not demand that the same mind shall be in us which was in Christ, and did not that mind lead him to despise the cross and endure the shame? And do our past exertions—do our present aims, come up to this spirit? If they do not, how shall we explain the fact, how excuse ourselves? These are questions which it becomes us each one to ask himself, and to ask himself as under the very eye of God.

Your committee feel assured that for the restriction of any past effort in behalf of the dying heathen—or for the failure to meet the demands urged by the painful necessities of their actual condition, no reason can be assigned which does not inculpate ourselves. Are we not saying, Lord, Lord, while we do not the things which Jesus says? Does not our love exist in word and in tongue, more than in deed and in truth? Has the abundance of our joy and our deep poverty abounded to the riches of our liberality? Or have we not, rather, been giving only out of our abundance? The holy self-devotion of the first Christians, if it pervaded our ministry and our churches, would undertake and execute plans of benevolence with which our present operations would shrink from a comparison.

Your committee, however, do not regard these facts as proofs of insincerity in the professions of our ministers and people. They rather regard them as the fruit of a weakened sense of individual responsibility, produced by the conviction that so large a number are engaged in the same cause. The remedy of the evil they believe will be found in each one of our ministers and of the members of the churches resolving care-

fully to consider and faithfully to meet *his own* obligations, by his personal contributions and prayers, and by his endeavors to incite others to do their duty. And, this spirit spread throughout our churches, who can tell how rapid will be the spread of our Redeemer's kingdom—how early the period when all nations shall call Him blessed?

JAMES FURMAN, on behalf of the Committee.

DANIEL SHARP, *Chairman*.

The committee on Indian Missions presented their report, which was read, and made *the order of the day for Monday next*.

The report of the committee on the African Mission was read, when, on motion, the report was adopted.

The committee to whom was referred so much of the annual report as relates to Missions in Western Africa, beg leave to report:

Your committee feel great pleasure in contemplating the course of Divine Providence in regard to this mission during the past three years. Its interests have been prospered, and the prospect of extensive usefulness is now much more promising than at any former period. The recommendation to their Board, by the last Triennial Convention,—to promote, as far as possible, the establishment of primary schools among both natives and colonists, and to send out, as soon as practicable, a printing press and materials for furnishing books, &c.,—has been complied with. Schools have been sustained at the several stations, and a press is now on the ground, which will be ready for employment as soon as a printer can be found to superintend its operations. There is an earnest demand for schools among the tribes bordering upon the colony. Several of these tribes have been led, by recent events, to place themselves under the protection of the colonists, and they express a strong desire to partake with them of the privileges of the gospel and the blessings of civilization. This part of the field is thus rapidly widening, and increasing in interest in a like proportion.

The late important discoveries connected with the long lost river of the desert, have opened a broad and attractive region for commercial and benevolent enterprize. The former will not be slow in entering that field—nay, it has already entered. An extensive expedition has been fitted out from Great Britain; and it becomes the Christian community—it becomes us as an integral portion of that community, and especially, as *American Christians*,—to see that the light of the precious gospel, *borne by the living teacher*—that the spirit of Christianity, *borne in the heart and in the life of the missionary of the cross*, should follow close upon the footsteps of that commercial enterprize, which seeks only worldly aggrandizement and worldly gain. It is true, that two missionaries with their wives have been sent out by the Board, during the past year; but what are these among the benighted millions in the interior of Africa, who have never heard the gospel?

One of our missionaries at Liberia has, in the wisdom of an inscrutable Providence, been removed by death during the past year, and the others are asking earnestly for additional help. Your committee cannot but express the hope that the prayers of his people will prevail with God, and that their contributions will enable the Board to sustain this mission with becoming vigor, and to increase the number of laborers, as its interests or its exigencies may demand.

They therefore beg leave to offer the following resolution:

Resolved, That the tokens of Divine favor which have been bestowed upon our mission in Western Africa during the past three years, call for the devout gratitude of our hearts, and that the events in Providence which seem to be enlarging the field of labor and greatly increasing the prospect of usefulness, call upon us and upon the churches connected with this body, for earnest prayer and increased exertion, that we may be enabled, in a suitable manner, to occupy that wide and interesting field.

All of which is respectfully submitted.

R. FULLER, *Chairman*.

The report of the committee on Obituary Notices was read, and on motion it was adopted, as follows:

To recall to mind the virtues of the departed, is one of the best means of improving those of the living.

It is, therefore, no less the dictate of our highest interest, than it is a compliance with the promptings of affection, to rescue from forgetfulness, the names of those with whom we have taken sweet counsel, or with whom we have joined hand in the service of our Lord.

Since the last Convention, the Recording Secretary of your Board has been removed: the name of Knowles has been added to the number of those who rest from their labors, and are receiving the blessing of the dead who die in the Lord.

In the sentiments expressed in a series of resolutions adopted by the Board a few days subsequent to his death, the committee are persuaded our whole denomination participate; and would recommend that those resolutions be placed on our minutes as expressive of the sense of this Convention. They are as follows:

“Resolved, That in the general grief created by this event, the Board deeply participate.

“Resolved, That the Board are specially sensible of the loss which they have sustained, in view of the wakeful interest which was ever manifested by their beloved brother in the cause of Foreign Missions, and the distinguished ability with which he counselled and labored for its successful prosecution.

“Resolved, That while we cherish a spirit of humble deference to the divine appointment, which has so suddenly bereaved us of our brother, in the midst of his usefulness,—it becomes us also to exercise devout gratitude to God, for the eminent services which he was enabled to render for so long a period, and for the bright example which he has left for our imitation.

“Resolved, That the Board tender to the afflicted widow and family of the deceased, the assurance of their Christian sympathies, and that the senior Corresponding Secretary be requested to communicate to the same a copy of the above Resolutions.”

Since the last Convention, also, the names of Jones, and Rollin, and Merrill, and Macomber, and Crocker, have been added to the bright roll of those who have finished their course with joy, and passed from the missionary field to their reward.

Of some of our deceased missionaries, we have biographies, by which, though dead, they yet speak in behalf of the perishing heathen. Of others, possibly memoirs may yet be given to the public through the agency and interest of personal friendship. But there are many the memory of whose piety and self-sacrificing devotion to the missionary work, after lingering a few years in the circles of those who knew them personally, is in danger of being lost; and with it, the influence of their examples from among the living.

To prevent this, the committee believe an obituary volume, consisting of brief memoirs of those who have fallen in our service, should be prepared and given to the churches, while yet the materials are obtainable from those who live to remember and to love the early developments of their piety and missionary zeal. They ask leave therefore, to suggest a recommendation to the Board, that they cause to be prepared and published, a volume of brief memoirs of deceased missionaries; which may form the first of a series, of the character and title of the “Missionaries’ Memorial.”

Respectfully submitted.

R. W. CUSHMAN, on behalf of the Committee.

The committee on Changes in the Board, &c., presented their report, which was read, and on motion it was laid on the table.

The tellers, appointed to examine the ballots, reported in part.

Resolved, That when the Convention adjourns, it adjourn to meet in the basement room at half past 7 o’clock this evening.

The committee on Finance reported. Whereupon, on motion, the report was adopted.

The committee on Finance respectfully submit,—

That we deeply regret to find a balance of \$1200 due to the Treasurer, and an aggregate receipt of funds totally inadequate to the *existing operations* of the Board. We therefore advise all diligence and energy in the collection of funds, and beseech the churches to renew and multiply their contributions, as without such a course we cannot discharge our duty to the heathen, or assume our proper place among the armies of the living God. We further respectfully suggest, that the agents of the Board turn their especial attention to an effort among our wealthy churches, and endeavor to secure the support of a missionary or native preacher,—the one at an expense of \$400, the other \$100.

JNO. O. CHOULES, Chairman.

On motion, at his request, br. Galusha was excused from serving on the committee on Agencies. Br. J. E. Welch was substituted in his place.

Adjourned. Prayer by br. Sanders, of Georgia.

Evening session.

Opened with prayer by br. Babcock, of New York.

Resolved, That the report of the tellers on the election of Officers and Managers in the Board of the Convention, be now made in full.

There being a deficiency of six Managers, on motion the Convention proceeded to ballot.

The following were duly elected Officers and Managers of the Board:

DANIEL SHARP, *President.*

Vice Presidents.

SPENCER H. CONE, N. Y.
NATHANIEL KENDRICK, "
STEPHEN CHAPIN, D. C.
F. WAYLAND, JR., R. I.
JESSE MERCER, Geo.
WM. T. BRANTLY, S. C.
BASIL MANLY, Ala.
JESSE L. HOLMAN, Ind.
JOHN L. DAGG, Ala.

THOMAS STOCKS, Geo.
STEPHEN B. MUNN, N. Y.
JONATHAN GOING, Ohio.
*JEREMIAH CHAPLIN, N. Y.
JOHN H. COTTON, Vt.
RICHARD FULLER, S. C.
G. S. WEBB, N. J.
ARCHIBALD THOMAS, Va.
RICHARD FLETCHER, Mass.

LUCIUS BOLLES, }
SOLOMON PECK, } *Corresponding Secretaries.*

BARON STOW, *Recording Secretary.*

HEMAN LINCOLN, *Treasurer.*

LEVI FARWELL, *Assistant Treasurer.*

Managers.

Joel S. Bacon, Mass.
Eli Ball, Va.
A. J. Battle, N. C.
A. M. Beebec, N. Y.
Alfred Bennett, "
Irah Chase, Mass.
William Colgate, N. Y.
O. C. Comstock, Mich.
John Conant, Vt.
William Crane, Md.
Albert Day, Con.
J. H. Duncan, Mass.
W. W. Everts, N. Y.
William Hague, Mass.

R. B. C. Howell, Ten.
George B. Ide, Penn.
Henry Jackson, Mass.
Jeremiah B. Jeter, Va.
Noble S. Johnson, Ohio.
William Leverett, Mass.
James M. Linnard, Penn.
James H. Linsley, Con.
S. W. Lynd, Ohio.
Howard Malcom, Ky.
Isaac Newton, N. Y.
Robert E. Pattison, R. I.
John Peck, N. Y.

John M. Peck, Ill.
Aaron Perkins, N. Y.
Barnas Sears, Mass.
Adiel Sherwood, Geo.
Benjamin Smith, Mass.
Eli B. Smith, N. H.
Charles G. Sommers, N. Y.
Ebenezer Thresher, Mass.
Charles Train, Mass.
John Wayland, Mass.
Bartholomew T. Welch, N. Y.
N. W. Williams, Mass.
Wm. R. Williams, N. Y.

Ex officii, { WM. B. JOHNSON, *President of the Convention.*
RUFUS BABCOCK, JR., } *Secretaries* "
JAMES B. TAYLOR, }

The following resolution was proposed:

Resolved, That the Constitution or By-Laws be amended by inserting the word "two" before the word "Vice Presidents" in the 2d line of the 4th article, and that it take effect from the commencement of the next meeting of the Convention.

It was also proposed, that the constitution be so amended as to make it necessary that a Vice President be appointed for each of the States.

*Since deceased.

On motion, the whole subject was referred to the Acting Board, to report at the next triennial meeting of the Convention.

Adjourned. Prayer by br. O. B. Brown, of Washington, D. C.

Saturday, May 1.—Afternoon session.

Prayer by br. Denison, of Connecticut.

The report of the committee on Publications was read, whereupon, on motion, it was adopted.

Your committee to whom was referred the Publications of the Board, would respectfully report :

That in our judgment great importance is to be attached to the circulation of full and correct intelligence upon the subject of missions, among those whose prayers, contributions and active energies should be secured for the great cause in which we are engaged. The true Christian, in the lively exercise of the spirit of piety, needs only to know his duty, to be induced to perform it. Our brethren constitute no exception to this rule. Spread among them missionary intelligence; let them see heathenism in all its debasing influences, and christianity in all its loveliness; let them hear the last, great, though yet unfulfilled command of our ascended Lord; let their faith be assisted by what may be seen, heard, and felt, in regard to the success which has attended our missionary labors; and their hearty, cheerful, and steady co-operation is secured. We have never known of an instance in which an individual has, through the organs of the Board, become thoroughly acquainted with the missionary work, where a spirit of Christian enterprize, a zeal for the cause of God among the heathen, has not been the result. With these views, we would recommend to the Convention the adoption of the following resolutions:

Resolved, 1. That the Convention approve of the suggestions in the report respecting Missionary Tracts, and would recommend, as suitable topics for some of them,—the harmony and necessary connexion between the belief of the doctrine of grace and Christian effort—the entire consecration of person, time, and property, implied in a religious profession—facts which afford a triumphant refutation of charge of peculation in the missionary enterprize—narratives of conversions among the heathen, &c.

Resolved, 2. That occasional papers, containing peculiarly interesting intelligence and pungent appeals, and coming as fresh communications, would exert more influence than similar matter communicated through the more usual channels.

Resolved, 3. That the Missionary Magazine, the most important of the publications of the Board, ought to be universally circulated, and that it be recommended to the churches to adopt immediate and efficient measures for supplying themselves with such numbers of it, as will afford all their members an opportunity of becoming fully acquainted with the operations of our Board and of kindred institutions.

All which is respectfully submitted.

J. GOING, on behalf of the Committee.

The report on Changes in the Board, &c., was on motion taken up—whereupon after much discussion it was referred to a select committee consisting of brethren Kendrick, Dodge, Boyakin, Cone, Sears, S. Peck and Chapin.

Adjourned. Prayer by br. Hill, of New York.

Monday, May 3.—Morning session.

Prayer by br. Perkins, of New York.

The report of the select committee on Changes in the Board, &c. was presented and read, whereupon on motion it was unanimously adopted.

The special committee to whom was referred the report of the committee on Changes in the Board of Managers, beg leave to report :

Your committee, after having prayerfully weighed the subject submitted to their consideration, would say, that although they believe it would be better to reduce the number of the Board of Managers, a large proportion of whom should reside at the seat of the Board's operations;—yet as this cannot now be done, they would submit the following resolutions—viz. :

1. *Resolved,* That the Board of Managers of the Baptist General Convention be in-

structed at their first meeting after the rising of this body, to designate fifteen of their own number, whose names shall be published in their annual reports, and who shall be residents in Boston and vicinity, to be their **ACTING BOARD**, any *seven* of whom shall be a quorum for business.

2. *Resolved*, That to this *Acting Board*, at all times responsible, shall be referred our missionary business, which may arise between the meetings of the Board of Managers, to whom they shall make annual reports of all their doings.

3. *Resolved*, That the word *five* in the latter clause of the fifth article of the By-Laws of the Convention be stricken out, and the word *seven* be substituted in its place, so that the clause will read, "but at other meetings *seven* shall be the quorum."

All which is respectfully submitted. In behalf of the committee.

NATH'L KENDRICK, *Chairman*.

The report on Indian Missions was on motion taken up and read.

A substitute for the resolutions contained in the report was proposed, when, after much discussion, on motion the Convention

Adjourned. Prayer by br. Galusha, of New York.

Afternoon session.

Prayer by br. Ide, of Philadelphia.

The substitute for the resolutions recommended by the committee on Indian Missions, being still under discussion, several brethren gave a free expression of their opinions, when, the hour having arrived for adjournment, the Convention determined to meet this evening at half past seven o'clock.

Adjourned. Prayer by br. Church, of New York.

Evening session.

Prayer by br. Bacheller, of Massachusetts.

The report of the committee on Indian Missions having been amended, was adopted and ordered to be printed.

The committee to whom was referred so much of the report of the Board of Managers as relates to the operations of the Convention among American Indians, beg leave to report :

That having given to the subject all the consideration which time and circumstances would permit, they have arrived with entire unanimity of sentiment, at the following conclusions.

The worthy and efficient missionaries employed by the Board, to labor as preachers and teachers in different tribes, have been blessed with a large share of success in the conversion of this benighted people, within the last two or three years; but your committee have learned with unfeigned regret, that during the same period, the number of Baptist missionaries in the Indian Territory has decreased. We are constrained therefore earnestly to recommend, that as soon as practicable, stronger efforts than those heretofore employed be put forth, that as a denomination we may adequately and faithfully cultivate this interesting portion of the land, of which we believe the Captain of the Lord's host has commanded us to take possession.

We rejoice that the descendants of the native lords of the soil, after being driven by the influence of white men of a foreign clime, from river to river, from forest to forest, over mountains and valleys, have at last found a settled home in the regions of the far west, where they have a country guaranteed to them by the faith of the nation, as a permanent residence for all future generations. Here, by the fostering care of the government, and the holy influence of religious institutions, they are acquiring those habits which are essential to their comfort and usefulness on earth, and to their happiness beyond the grave. Already, wholesome laws and courts of jurisprudence are established, and to a cheering extent, the usages of civilized society have superseded their ancient and barbarous customs of retaliation. The benevolent designs of the christian and the philanthropist, in reforming their morals and in promoting their future welfare by the aid of secular as well as religious instruction, may now be carried out with greater facility, and with brighter prospects of success, than at any former period of their history. This long-oppressed and degraded race are gradually apprehending the importance and nature of self-respect; and the consciousness of security in the enjoyment of their national and in-

dividual rights and possessions, and the triumphs of the cross of Christ in the salvation of many of their precious souls, seem to indicate the speedy realization of that favored state of human existence, where the immunities of civilized society and the blessings of the gospel of peace are possessed and appreciated.

Your committee therefore respectfully recommend the adoption of the following resolution :

Resolved, That it is the sense of this Convention that early and energetic measures should be adopted by the Board to give increased efficiency to this department of their operations.

SPENCER H. CONE, *Chairman*.

The report of the committee on Agencies was presented, and on being read and amended was on motion adopted.

The committee to whom was referred that part of the report of the Board which relates to the subject of Agencies, beg leave to report :

It is the dictate of wisdom that we employ the best means at our command, in the prosecution of the cause in which we are engaged. The Board has commended to the deliberate consideration of this Convention, the propriety of employing additional agencies in the collection of funds, and your committee believe the suggestion wise. It is not necessary that we inquire into the obligations of the churches and their pastors—what they *ought to do*, to promote the cause of missions; we must take the case *as it is*.

The Board have said, “ In the present condition of our churches, *living agencies are necessary* ;” and have presented their views at length, of the qualifications of those who should be thus employed. It is a mistaken policy that would select a man for such service, *because* his circumstances in life, or the situation of his family, would permit him to labor with little or no compensation. One man would be cheaper at an ample salary, than another would be, at nothing. The one has no influence, and can exert none, beyond that which his commission gives him;—the other would wield a mighty influence in the community at large, independent of his official character; instead of being carried through the world by the celebrity of the Society he serves, he will support that society as upon his shoulders, and triumphantly bear it onward in the accomplishment of its benevolent designs.

Nor is it every eloquent preacher or sound divine, who would make a good agent for the collection of funds. Not a few learned men appear to be most lamentably deficient in business talent—in good, practical, common sense,—than which, nothing is more indispensably necessary in every day’s intercourse with almost every diversity of character.

There is no man more important to any society,—certainly to a missionary society,—than he who goes abroad as their representative among the churches. That it should be so, is a matter of grief before God; and it ought to be a subject of daily prayer, that the time may soon come when all our churches and their pastors will come up to the help of the Lord in missionary labor, and save the cause most of the toil and expense of agencies. *But that time has not yet come*; and hence, your committee beg leave to recommend that the Board be authorized to appoint collecting agents, and to assign them their fields of labor; and that they be authorized also to appoint a Financial Secretary, with a suitable compensation, who shall by and with their advice correspond with the district agents, and, in general, superintend the collecting department of the Board.

All which is respectfully submitted.

JAMES E. WELCH, *Chairman*.

The report on European Missions was read, and on motion accepted.

The committee on European Missions have had the subject referred to them under serious consideration, and request leave respectfully to report :

That while deeply impressed with the importance of increased exertion for the diffusion of the gospel in countries professedly christian, but actually involved in the gloom of bigotry or the darkness of infidelity, they are convinced that the Board have done all that prudence will justify, and zeal chastened by discretion demand, in view of the prevailing pecuniary embarrassments that have depressed the country for three years past. The union of the church with the civil power in Europe, presents obstacles more formidable to the advancement of the truth in some lands claiming to be regarded as christian, than exist in pagan Asia; and it is most earnestly to be desired that increased liberality on the part of our churches, should speedily afford the means of enlarging the operations of the Board in Germany, France and Greece, and wherever the beast and the false prophet resist with despotic and unhallowed influence, the grace and glory of the Son of God. There is much to encourage our faith and to animate to renewed ef-

fort, in the fact that the spirit of inquiry is increasing, and opposing influences obviously yielding to the claims and power of the truth; and although at present we must rely more upon the agency of the press than upon the voice of the living teacher, yet we may rejoice in the conviction that our devoted missionaries are now scattering precious seed which must ultimately ripen into an abundant and glorious harvest.

The necessity of a more elaborate report is obviated by the lucid and comprehensive manner in which the subject is presented in the report of the Board. As all that is interesting connected with our mission stations in Europe, is there furnished in minute detail; and as the committee find nothing in their present condition that requires the immediate or special action of the Convention, they refrain from presenting resolutions, but would earnestly and seriously commend our European Missions to the prayers and liberality of our churches.

B. T. WELCH, *Chairman.*

Adjourned. Prayer by br. McCoy, of Shawanoe.

Tuesday, May 4.—Morning session.

Prayer by br. Solomon Peck, of Massachusetts.

The minutes were read and corrected.

The report of the committee recommending the next triennial meeting of the Convention to be holden with the First Baptist Church of the city of New York, was on motion reconsidered. Whereupon,

Resolved, That the next meeting of the Convention be held with the First Baptist Church of the city of Philadelphia.

Resolved, That the next annual meeting of the Board be held with the First Baptist Church of the city of New York.

On motion of br. Chapin, *Resolved unanimously*, That we recommend to the ministers of the several churches connected with this Convention, to preach on suitable occasions upon the importance and influence of fervent prayer in connection with the great missionary enterprize in which we are engaged.

The Treasurer presented an account of moneys received for Foreign Missions during the session of the Convention, amounting to about \$15,000.

On motion of br. S. Peck, *Resolved*, That the fervent thanks of this Convention are due to our Heavenly Father, that throughout the deeply interesting discussions and transactions of this session, *He* has caused to prevail so large a measure of Christian affection and harmony.

On motion of the Foreign Secretary of the Board, *Resolved*, That the Convention tender to the Baptist churches and congregations and other friends of this city, their grateful acknowledgments for the generous hospitality and christian courtesy with which they have been received and entertained during their present session.

Resolved, That the minutes and documents of the Convention be referred to the Board for revision and publication.

Resolved, That a Committee consisting of brethren A. Perkins, Solomon Peck, and Stephen Chapin, be appointed to consider the expediency of so altering the Constitution as to change the time of our triennial meeting; said Committee to report at the next meeting of the Convention.

On motion of br. Sharp, *Resolved unanimously*, That the thanks of this Convention be presented to the President for the able, impartial and courteous manner in which he has performed the arduous duties of his station during the present session.

Adjourned, with prayer by the President.

WILLIAM BULLEIN JOHNSON, *President.*

RUFUS BABCOCK, JR., }
JAMES B. TAYLOR, } *Secretaries.*

MINUTES OF THE ANNUAL MEETING OF THE BOARD OF MANAGERS.

At a meeting of the Board of Managers of the Baptist General Convention, held at the call of the President, in the First Baptist Church, Baltimore, immediately after the adjournment of the Convention, May 4, 1841;—there were present Messrs. D. Sharp, W. B. Johnson, Stephen Chapin, Jonathan Going, Jno. Peck, S. Peck, S. H. Cone, R. Babcock, Jr., H. Lincoln, J. B. Jeter, C. G. Sommers, I. Chase, J. H. Linsley, Thos. Stocks, N. Kendrick, B. T. Welch, Wm. Colgate, Wm. Crane, G. B. Ide, A. Bennett, J. B. Taylor, Jno. Wayland, B. Sears, A. Perkins, Wm. W. Everts, N. W. Williams, J. S. Bacon.

The meeting was opened with prayer by br. Linsley.

J. S. Bacon was appointed Recording Secretary, *pro tem*.

On motion, a committee, consisting of Messrs. Cone, Sears, and N. W. Williams, was appointed to nominate fifteen persons members of this Board to constitute the Acting Board for the ensuing year.

The following list was reported and unanimously adopted, to constitute

THE ACTING BOARD FOR 1841-42.

D. SHARP,	B. STOW,	I. CHASE,	E. THRESHER,
L. BOLLES,	B. SMITH,	B. SEARS,	N. W. WILLIAMS,
S. PECK,	R. FLETCHER,	W. HAGUE,	JNO. WAYLAND.
H. LINCOLN,	J. S. BACON,	W. LEVERETT,	

On motion, the following resolution was adopted :

Resolved, That the Acting Board be instructed to give immediate attention and distinct prominence to the subject of Indian schools, and that they be especially directed to secure to each individual whom they regard as a school teacher, and who is reported as such to the U. S. government, increased facilities for teaching a school as large a portion of every year as may be practicable.

On motion, *Resolved*, That the Board now proceed, as authorized by the Convention, to elect by ballot a Financial Secretary.

The ballot was taken, and resulted in the unanimous choice of Barnas Sears, as Financial Secretary.

On motion, *Resolved*, That the appointment of preacher for the next anniversary, be referred to the Acting Board.

The Foreign Secretary stated that Daniel J. Macgowan, M. D., of New York City, had offered himself as a missionary to China, and that he was in this city. Whereupon it was

Voted, That brethren Peck, Williams and Bacon be a committee to converse with Dr. Macgowan with reference to his appointment as a missionary, and that they report to the Acting Board in the afternoon.

The meeting was adjourned with prayer by Dr. Kendrick.

J. S. BACON, *Recording Secretary, pro tem.*

Note. The next Annual Meeting of the Board will be held on the last Wednesday in April, 1842, with the First Baptist Church in the city of New York.

Br. R. E. Pattison, of Providence, R. I., is appointed to preach the annual sermon, and br. Pharcellus Church, of Rochester, N. Y., to be his alternate.

TWENTY SEVENTH
ANNUAL REPORT OF THE BOARD.

Presented to the Convention, at Baltimore, April 29, 1841.

MR. PRESIDENT,

The Board of Managers have looked forward to this anniversary with profound interest, and, in concert with Christian brethren in all parts of our extended country, have offered fervent supplication that the deliberations and measures of the Tenth Triennial Convention may be marked with the charity and concord which have characterized the proceedings of every Convention that has preceded it, and may eminently conduce to the furtherance of the great object of their organization—the universal promulgation of the gospel of peace.

The period that has elapsed since the present Board was charged with its high trust, has been one of unusual trial, at home and abroad. The inroads which death has made upon us, though they have been fewer than within some former seasons, have been painfully severe. The late Recording Secretary of the Board, James D. Knowles, of whose piety, sound judgment, and enlarged benevolence, it would be hard to determine which had the preëminence, and whose diligence in doing good was alike comprehensive in its objects and effective in execution, died, in the fulness of his strength, almost immediately on his return from the Convention of 1838. The removal by death, of Mrs. Jones, Mr. Rollin, Mr. Merrill, Miss Macomber, and Mrs. Crocker, of the foreign service, the last two within the year now closing, is also subject of mutual condolence with the Board and its bereaved missions.

That the lives of other missionary brethren have been redeemed from imminent peril and distress, and that the members of the Board, who were honored with your confidence, are so generally permitted to complete the term of their official duty, and to give back their trust to so full a representation of brethren and co-adjutors from every section of our confederacy, on this hallowed occasion, we offer to God our grateful praise.

The peculiar circumstances in which the Board and its missions have been placed within the last three years, to which allusion has just been made, appear to call for a departure from our usual method of report.

The ability of the Board to fulfil its trust, is essentially dependent on the *entireness* of the confidence reposed in it by the community whom it is commissioned to serve. For the generous measure of confidence awarded to the Board hitherto, we are grateful. And so far as a just exposition of our principles and acts shall prove us entitled to its continuance, we indulge no apprehensions of its abatement. Such an ex-

position we propose now to make, with as much particularity as the circumstances of the occasion shall permit. We begin with the

ORGANIZATION AND RELATIONS OF THE BOARD.

I. RELATIONS OF THE BOARD TO THE CONVENTION.

The Board have seen cause to give a public expression to some of their views regarding the intent and nature of their organization, in an *Address* adopted Nov. 2, 1840 (Appendix A). It is stated in that address that the Board is empowered to act for the Convention with reference to one, defined object. We now *add*, that for the prosecution of that object its powers are plenary. Whatever means are best adapted to spread abroad among the heathen and other partially enlightened nations the full light of the knowledge of the glory of God as it shines in Jesus Christ, the Board is authorized to employ them, whenever and wherever it will, to the extent of the resources placed at its disposal. Not only may it commission Christian missionaries to preach the gospel in foreign lands, and provide for their adequate support, but it may furnish all requisite facilities to make their preaching successful. With its preachers it may also send forth school-teachers and bibles and tracts, and so far as the gospel takes effect through their instrumentality, it may virtually become a home organization in the countries being evangelized, educating and sending into the field native teachers and pastors.

The capabilities of the Board are the same as to its domestic operations. Simplicity of object does not involve necessarily inattention to subordinate ends, nor the use of a single order of means. Whatever means are appropriate to secure the continuance or increase of its income, it may constitutionally apply them. It has indeed no concern with individuals or associated bodies beyond the legitimate prosecution of its one great object; but within that range, its powers are unfettered except as they are regulated by a sound Christian discretion.

Charged with so ample discretionary powers, the Board, nevertheless, is not an irresponsible body. Created by the General Convention, to the Convention it is amenable, and *through the Convention* to the societies and individuals therein represented. The Convention has a right to know all its measures and its policy; it can pass upon the same an award of approval or of condemnation, and in the exercise of the right of appointment can confirm or change that policy; it can alter or restrict the powers of the Board, or it may rescind them altogether.

The application of these statements might be manifold. They may serve as a corrective to an error which seems to have possessed some minds, as though the simplicity of our organization were not in every way perfectly adapted to all the diversified operations which may enter into the process of evangelizing the world. They furnish to the Board their warrant and encouragement to seek the hearty coöperation of any and all whom the Convention represents. They indicate distinctly with whom the Convention has deposited its mediate *directory* power, in the conduct of its missionary enterprise, and where lies its security against the abuse of that power. They illustrate the necessity why the Board, being held responsible by the Convention, must assert and enforce a like responsibility to itself of all who are subject to its direction.

To prevent misapprehension, we subjoin:

The Board, in asserting the adequacy of its constitutional powers to all the purposes of its creation, does not claim the exclusive privilege of laboring in this glorious work, nor disparage the coöperation of others: in conceding the right of inquisition to the Convention alone, it seeks no concealment of its aims or doings from any other association or individual. On the contrary, we are forward to communicate all needed information to all who are desirous to know. We are grateful for the sympathy of the kind, the counsels of the wise, and the help of all.

2. CHANGES IN THE BOARD.

On the decease of Mr. Knowles, the Rev. Baron Stow was appointed Recording Secretary of the Board, and the Hon. Richard Fletcher was elected a member, in place of Mr. Stow.

The Convention of 1838 having appointed a third Corresponding Secretary, to be specially charged with the collection of funds, the Board took immediate measures to carry the design into effect, by arranging the duties of the Corresponding Secretaries in three departments; a Home Department, including all the stations in North America, and all the home correspondence, except that which should pertain to the financial operations and to the Foreign Secretary in procuring candidates for missionary service in his department; which was assigned to Dr. Bolles:—a Foreign Department, including all the missions out of N. America; which was assigned to Mr. Peck:—and a Financial Department, including the visiting of churches, associations, conventions, &c., for the purpose of awakening a missionary spirit, and the collection of the necessary funds; including also the charge of the library and cabinet of curiosities at the Rooms,—the home correspondence pertaining to the financial concerns of the Board—the direction of such agents as the Board might appoint, and the collecting of information for the other Secretaries respecting candidates for missionary service; which was assigned to Mr. Malcom. The Foreign Secretary was also requested to edit for the present the Missionary Magazine, and the other Secretaries to aid in the same in their respective departments.

The division of labor contemplated in this arrangement was effected in part, for a short period. But in the following December the Financial Secretary requested liberty to suspend his services for a few months; which was granted, and on further application leave of absence was continued till the tender of his resignation, which was accepted in July, 1840. The consequent accumulation of duties in the other departments of correspondence, induced the Board, in 1840, to provide additional aid in editing the Missionary Magazine, and at the commencement of the present year, in view of the protracted sickness of the Home Secretary, to appoint one of their number sole editor, the compensation of whose services is derived from the avails of the publication. The Board perceive no present necessity for departing materially from this plan. The duties which were assigned to the Financial Department, are, in the main, compatible with those of the Home Secretary, provided that he be relieved on the one part by a continued participation of the Foreign Secretary in the home correspondence, and on the other, by the wonted efficient coöperation of the Treasurer of the Convention; and also pro-

vided, that there be an early and judicious multiplication of domestic agencies.

The expediency of other modifications pertaining to the Board may properly be alluded to in this connection.

The Board transacts its business at monthly, or more frequent sessions, which ordinarily are attended only by a minority of its members, not more than a third, or even a fourth. The entire Board is seldom convened except at its annual meetings. Yet a small minority, if only a quorum be present, act in the name and with the authority of the full Board; and all its members, present or absent, are, in a degree, held responsible. Hence, properly speaking, there is no appeal from the "Acting Board" so called, and the report of its proceedings, and the annual revision of them, is little better than a mere form. It is believed that the annual appointment by the Board, from its own members, of a local *Executive Committee*, which should be charged with the duties of the "Acting Board" and be held directly amenable to the Board appointing it, would concentrate and increase the feeling of personal responsibility in its members, and at the same time reserve to the Board at its annual meetings, a salutary power of sanction, amendment or reversal, as the nature of the exigency might demand. Such an arrangement could be readily adjusted on the election of a new Board, and doubtless would be, were it favorably regarded by the Convention.

The expediency of providing for the appointment to honorary memberships in the Board, annual and for life, is also submitted respectfully to the consideration of the Convention. The pecuniary condition of membership in the Convention is the annual payment of \$100. A similar payment, or rather the same, might be allowed to constitute also an honorary membership in the Board for the year or years in which it was made, and the payment of _____ at any one time to constitute an honorary life-membership. A provision to this end would have a direct favorable bearing upon the collection of mission funds; and at the same time promote a feeling of a common interest and of the duty of hearty coöperation in some who, having no personal agency in the doings of the Convention or the Board, are liable to regard them as matters of foreign concernment. As a means of cultivating intimacy of acquaintance, and brotherly love, and mutual sympathy, among many who, though strangers to one another, are pledged to a common cause, the influence, if less necessary, would not be less auspicious. The number of Managers is by the present constitution restricted to forty. It might be deemed unwise to relax the restriction, and an entire substitution of members at short intervals could not be effected without embarrassment. Yet there are hundreds in our wide-spread community, entitled to and enjoying the confidence of their brethren, whose counsels and sympathies and prayers would greatly enhance the benefits and the pleasure of our anniversary meetings. Provision for the election of honorary and foreign members at the annual meetings of the Board might also be made, if judged expedient, as an expression of respect and gratitude to distinguished benefactors.

3. RELATIONS OF THE BOARD TO ITS MISSIONARIES.

The connexion formed between the Board and its missionaries may be considered in various aspects. It is a *voluntary* connexion. No

one becomes a candidate for missionary appointment, unless of his own free choice; and no candidate is entitled to or receives an appointment except as the Board approves. The motives to form the connexion, on either hand, are, professedly, mutual confidence and a common aim, including harmony of views as to the essential modes of operation.

The connexion is designed to be *permanent*, ending only with the life of the missionary; yet liable to disruption at any moment, even though life be continued. Unforeseen contingencies may make it desirable with both parties to sever their connexion, and ordinarily it would not be prolonged beyond the willing concurrence of either. The relation however, is too sacred to be tampered with: it was formed too deliberately and for objects too momentous to be hastily sundered: it involves, at its beginning and its ending, too serious sacrifice or damage to be relinquished for slight cause.

The connexion, *officially and to a limited extent*, is one of *reciprocal direction and acquiescence*. The members of the Board individually, would indeed be far from claiming preëminence above their fellows. In the language of a letter recently addressed by the Board to some of their missionaries in Asia, "They consider their missionaries as embarked with them in a common cause; that one is their Master, and that all they are brethren. As heirs of God and servants of the same Master, they delight to consider themselves as on an equality." On the other hand, in the language of the same document, "We have not all the same office. The missionaries have the honor of offering themselves—the Board have had imposed upon them the responsibility of accepting or rejecting candidates for missionary service." And "when a brother is accepted, it is the duty of the Board to assign his station, to give a general direction as to his duties and labors," &c. This principle, that the directory power lies with the Board, is also recognized in Regulations (B) subscribed by missionaries on their entering into the missionary connexion.

It remains, under this head, to state the principles recognized by the Board in regard to the temporal *support of its missionaries*.

The fundamental principle on this point is, that the missionary "*be comfortably provided for and supported*" by the Board. It is an apostolic injunction, or rather, "*the Lord hath ordained, that they who preach the gospel should live of the gospel.*" And it is only on the presumption that this injunction will be faithfully carried out by the Board, in respect to all its missionaries, that other regulations, consensaneous with it, have their justification. The missionary is expected to give himself wholly to the work for which he is sent forth; to engage in no secular business for the purpose of personal emolument; and honestly to transfer to the Board all avails of labor or compensation received for service of any kind (B). In doing this, he relinquishes all means of independent maintenance, and casts himself entirely on the good faith of the Board.

The amount required for a comfortable maintenance, and the best mode of its adjustment, have been with the Board subjects of prolonged and careful inquiry. "The Board are unanimously of opinion," in the words of the document before referred to, "that in all cases where it can be intelligently and satisfactorily done, it is best to have settled rates of salary. * * * And yet in the commencement of a mission, it may

be difficult and even irrational to fix unalterably the amount of salaries. Much must be left to the information which the experience of the missionaries will impart—to Christian principle—to sound discretion—and to mutual consultation and confidence. Such changes might take place at any of the mission stations, in regard to means of subsistence and comfort, that it would be the duty of the Board to increase the salaries of the missionaries; and they would conform to this indication with as much readiness and pleasure as they would to a proposition from the missionaries to have their salaries diminished. But in the event either of a diminution or an increase of salary, it is the unanimous opinion of the Board that it should be the result of fraternal and deliberate consultation between them and their missionaries.” Agreeably to a resolution on this subject, adopted unanimously on the 6th of April, 1840, “The Board recognize entire equality of rights between themselves and their missionaries; the right of ultimate decision respecting the amount of appropriation to the missionaries, belonging to the Board,—and the right of determining whether on a reduction of appropriation they will continue in the service, belonging to the missionaries.”

It may not be unseasonable to add, that although for the sake of distinctness and a full understanding of the case, we speak of rights of missionaries and the Board, and of settled rates of salary, we would be far from implying that the connexion between the Board and its missionaries is based on pecuniary obligations, or that their interests and rights are not in perfect unison. “He that planteth and he that watereth are one.”

It may also be stated, that the system of fixed rates of salary is in operation in all the missions of the Board, and on a scale so adjusted to their respective circumstances, as to secure the Board, on one hand, as it is believed, from all just charge of a lavish expenditure, and on the other, so far as is known to the Board, to provide for all the missionaries an adequate and satisfactory support (C).

4. THE RELATIONS OF THE BOARD TO OTHER INSTITUTIONS

have generally continued as they were at the last anniversary of the Convention. The generous tender of coöperation from the American and Foreign Bible Society, made at that time and cordially accepted by the Convention, the Board are happy to say has been abundantly sustained in the appropriation of \$50,000 to the printing and circulation of Scriptures by your missions within the last three years. The whole amount received from that Society since its incipient organization in 1836, to the present time, exclusive of donations of bibles and testaments, is \$70,500 (D).

The Board have the pleasure of acknowledging repeated and large supplies of Scriptures from the American Bible Society, chiefly in connexion with the Greek mission. It is a source to the Board of unfeigned regret, that any thing should have occurred to restrict the *full* coöperation of that Society, so cordially given in former years and so highly valued. The occasion of its restriction, and the attendant circumstances, were presented in the published minutes of the annual meeting of the Board in 1836, and need not be repeated. We allude to them now, neither to arraign nor to vindicate; but solely that we

may renew, after so long an interval and with the calm confidence of reiterated revision, the distinct and earnest expression of our belief in the soundness of the principles relative to the translating of the Word of God, embodied in our resolutions of 1833 (E), and in their vital importance to the best interests of truth and religion throughout the world. We fervently pray that their just importance may not fail to be rightly appreciated, through the error of ascribing their advocacy to pride of opinion or sectarian prejudice. They are principles that belong to the church of God—the church universal;—and in their steadfast maintenance every branch of the church has like interest, and a duty that cannot innocently or safely be neglected.

We deem it important to add in this connexion, inasmuch as the Board has been charged by some with having applied to translations made in accordance with those principles, appropriations which were not designed for such translations, that the Resolutions of 1833, above mentioned, were published in the annual Report of the Board immediately on their adoption, and before the first appropriation in aid of its translations, granted by the American Bible Society, subsequently to their adoption, had been expended; and that thirty copies of that Report were laid upon the table of the American Bible Society by one of its Corresponding Secretaries.

The American Tract Society holds on its magnanimous and beneficent course without halt or turning. For many years the Board has been an honored almoner of its bounty, and a sharer in the blessedness of its efficiency, in its dissemination of truth, to enlighten and save. For the aid which it has afforded, amounting in all to \$41,550—and rendered still more acceptable by the fraternal spirit which has uniformly accompanied and blessed its appropriations, the Board are deeply grateful; and they cordially commend that truly national institution to the confidence, benedictions and support of all the churches of our communion (F).

The Board are happy to avail themselves of this opportunity to mention also as kind co-laborers, who from time to time have contributed to our supplies, the American Sunday School Union, the Baptist General Tract Society, now merged in the American Baptist Publication and Sunday School Society, the New England Sunday School Union, and the London Religious Tract Society.

Substantial aid has also been had from the United States Government for purposes of Indian reform, and on other occasions from civilians of high standing and influence, whose interposition, though unofficial, has proved of signal benefit to the interests of this Convention.

Communications having been made from time to time to and from the Board, in favor of a more intimate union with the Roberts Fund and China Mission Society in the Mississippi Valley in the foreign missionary work, the Home Secretary was deputed near the close of 1839 to visit that body and concert measures for the accomplishment of so desirable an object. He accordingly went to Kentucky in June following, and having had free conference with the Executive Committee of the Society and received a satisfactory exposition of the principles on which a union had been sought, the Board expressed their concurrence in the same at their monthly meeting in July, the arrangement to take effect whenever the Board shall be apprized by the Society that their

missionary in China, the Rev. I. J. Roberts, has acceded thereto. It is mutually understood that the agency of this Society will be confined to Kentucky, and that its operations shall be subsidiary to the Board in the same manner as those of other auxiliaries, reserving to itself the right belonging to all contributors, to designate the objects to which its donations shall be applied.

We are reluctant to close this notice of our relations to kindred institutions without adverting to the Christian courtesy and friendliness which with scarcely an exception the Board and its missionaries have gratefully experienced at the hands of co-ordinate missionary associations at home and in foreign lands, and which it has been their habitual aim to reciprocate. To the sentiments avowed by an honored Missionary Board of this country, that "assiduously to cultivate a mutual respect and courtesy; to avoid all unpleasant interference with each other's plans and proceedings; and to cultivate good feeling and coöperation among all the missionaries in the foreign field," is "the solemn duty of the different Protestant missionary societies," we give our hearty concurrence. To these societies is committed in a peculiar measure the ministrations of the truth in love, to a misbelieving and contentious world. They are to be the eye of the world, which is now sitting in darkness: and "if the eye be *evil*, how great that darkness."

TRANSACTIONS OF THE BOARD.

DOMESTIC OPERATIONS.

The domestic operations of the Board, designed, as the preamble to the constitution expresses it, for the "eliciting and combining of the energies of the whole denomination in one sacred effort,"—embrace the *collection and disbursement of funds*, the *procurement and sending forth of missionaries*, the *promotion of prayer for success*, and, as subsidiary to these, the *cultivation of an enlightened and fervid interest in the Foreign Mission cause*. For the successful prosecution of these objects the Board relies on various instrumentalities, some of them created by itself and others spontaneous, but all working harmoniously to the same ends. The first of these instrumentalities is the *Press*.

Publications.

The Baptist Missionary Magazine has been the official publication of the Board since the transfer of its seat of operations to Boston in 1826. Since the beginning of 1836 the work has been exclusively missionary in its design and character, relating chiefly to the proceedings of the Board, but embracing also notices more or less extended of missionary operations at large. As an agency of the Board for communication with the societies and churches on whose behalf it acts, the publication is indispensable. Its usefulness is also believed to have been not inconsiderable, in the diffusion of just missionary principles and intelligence, and the enforcement of missionary obligations on the conscience and the heart. It is a matter of serious regret that the work continues to have so limited circulation. Notwithstanding the subscription price is only \$1 per annum, and a copy is sent gratuitously to the secretary of every auxiliary society, and to the pastor of every church that regularly con-

tributes at the monthly concert, to the funds of the Board, *when application is made* for the work, yet the number of copies circulated hardly averages one to a church throughout the country.

This deficiency of circulation is supplied in part by the numerous local periodicals, which more or less copiously spread the contents of the Magazine before their numerous readers. And the Board takes pleasure in acknowledging its obligations to the conductors of these journals for the alacrity with which they have contributed to give publicity to its communications and doings in their respective vicinities. It should be borne in mind nevertheless, that the objects of these journals and the Magazine are not the same, and that no *appropriate* agency of the former can supersede the importance of securing to the official publication of the Board the widest possible circulation. In proportion as the patronage of the work is extended, it should also be noted, the ability will be increased of enhancing the value of its contents, and at the same time enlarging the list of gratuitous distribution.

Beside the monthly Magazine, the Board has issued occasional statements and circulars, in the form of quarterlies or otherwise, as circumstances required or favored; and a method has been projected, but not fully matured, by which new facilities would be supplied to give additional interest to the monthly missionary prayer meeting.

Much good, it is believed, could be effected by the periodical publication of missionary tracts, embodying the worthiest conceptions of our best and ablest men. Information needs to be continually and largely and in every way spread abroad, concerning the condition of the heathen world, the means of access to those miserable domains of idolatry and superstition, the efforts already made to introduce among them the knowledge of the true God and our Savior, and the alternate successes and reverses and gradual advancement of the gospel, in its enlightening and life-giving circuit round the globe. And, inasmuch as in the conduct of every great enterprize the wisest measures are liable, through ignorance or prejudice, to be assailed and the purest motives to be suspected, there should ever be at hand the means of a corrective, remedial influence, which by the simplicity of truth and the meekness of wisdom should at once disarm and win. Still greater demand is there for appeals of love and power, to arouse the conscience of the church and kindle up its affections to a zeal and activity commensurate with the grandeur of the work which it has begun. The love of Christ, his example and last command, the worth of the soul, the unnumbered blessings of Christianity in the present life and its priceless heritage in the world to come, these and a thousand other themes of exhaustless interest, touching the missionary enterprize, should be perpetually presented to the heart in ever-varied aspects.

But the silent pleadings of the press will fail of their rightful efficiency, if they are not sustained and enforced by *living*

Agencies.

With all the objections that are urged against the employment of domestic agents, from prejudice, from erroneous ideas of economy, or from cases of official mismanagement, it is a clearly demonstrated truth that their services cannot be dispensed with by this Board without great detriment. As stated in a report on the subject of finance and agencies,

adopted at our last annual meeting, "In the present condition of our churches, *living agencies are necessary*. Circulars may be of use, as subsidiary and auxiliary to such agencies, but cannot alone accomplish the great object of providing an unfailing supply to our funds."

In its efforts to procure an adequate number of domestic agents, the Board has encountered serious difficulty. This has been owing in part to the high order of qualifications which, in the judgment of the Board, enter into the constitution of an efficient agent. He must be a man of great simplicity of aim, whose entirely transparent motives shall subject him to no just reproach; yet so humble and quiet in spirit as to be ruffled by no slanderous accusation. Minutely acquainted with the condition and claims of the cause to which he is devoted, he should have a largeness of views to comprehend the relations of others, a quick discernment in the observation of character, and a well-moderated sensitiveness to the proprieties of time, place, and circumstance. He should be capable alike of profound argument, apt illustration, and impassioned appeal; able to speak in the crowded assembly as one having authority, and with boldness, as he ought to speak; yet ready, at all times and to every man, to give place and precedence as the occasion and the interests of the cause which he has espoused may require. He should be a man endued in an eminent degree with the spirit of his Master; a true yoke-fellow with his brethren in the foreign field, compared with whose sufferings and toils his own need not shrink from the parallel, though commanding less sympathy; an impersonation of the charity which he endeavors to promote in others, that seeketh not its own, but is full of mercy and good fruits. To these qualifications of mind and heart must be added a physical constitution capable of strong endurance, not easily tired, and quick to restore itself.

In this estimate of the elements of character in an accomplished agent, we have been confirmed by a consideration of the power for good or for evil, which an associated body confers on any individual whom it commissions to go abroad in *its* name among the people; by a humiliating remembrance of the lamentable perversion or waste of that power in sundry instances; and from having noted the too common undervaluing of some agents, who were "worthy of double honor."

A complete organization of domestic agencies, so as to cover the entire ground of our home operations and ensure the due canvassing of every part, until at least the resources of our denomination shall have become more generally developed and made more available to the Foreign Missionary cause, would require the appointment of an agent for Maine and New Hampshire, and a second for the remainder of New England, one for the interior of New York, another for the residue of New York and the Middle States, two at least for the southern portion of our confederacy, and two or more for the valley of the Mississippi: these to constitute a class of permanent general agents, who should be empowered to call to their occasional aid the services of temporary local collectors. Agencies of various duration have been performed in all these divisions of country since the meeting of the Convention, and with manifest good effect. And proposals have been urged during the last year upon several approved individuals, members of the Board and others, for their renewal; we regret to add, without success. With others still, negotiations are yet in progress, which may issue more favorably.

The only general agents now in connexion with the Board, and who have labored throughout the year, are the Rev. A. Bennett and the Rev. J. D. Cole. The former has devoted most of his agency to the interior of New York, but has also spent some time in parts of Vermont, Massachusetts, Rhode Island, New Jersey and Pennsylvania. "In labors abundant," as for a long series of years, and his "natural force unabated," any diminution, if diminution there has been, in the pecuniary results of his labors, is attributable to extrinsic and unwonted embarrassments in part, and in part to the extensiveness of the field which his destitution of co-workers has naturally led him to traverse. The agency of Mr. Cole has been principally directed to Indiana, Illinois and Missouri, where, not overlooking the present collection of funds, his chief object has been to give missionary intelligence and foster a missionary spirit with reference to future benevolent action in those States. For a statement of other financial operations within the last three years, we beg leave to refer the Convention to the accompanying reports for 1839, and 1840, and to other divisions of this Report.

Having alluded to two of the prominent objects sought in the appointment of agents,—the diffusion of missionary intelligence and the collection of funds,—it is important to remark a third of at least equal moment, and which, in proportion as it is attained, will also promote the two former; the intelligent, hearty and steadfast

Co-operation of Pastors and Churches.

In the language of the Report on Agencies, before quoted, "*One of the grand objects contemplated in a system of agencies, should be the preparation of the pastors of the churches to become ultimately their own agents. Every agent should enter upon his field of labor with this aim distinctly in view.*" Of the nature of the relations between a pastor and his people, involving his obligation to instruct them in *all* righteousness and both by precept and example to train them to diligence in every good work, it would be superfluous here to remark. We will advert simply to the *importance* of the coöperation of pastors in the support of *Foreign Missions*, and its *effectiveness* whenever it is cordially rendered.

Their coöperation is important, to give scope to the faithful exertions of visiting agents. Common courtesy and common discretion alike require an agent to begin his canvassing among a people, with *him* whom they have chosen for their teacher and leader in things pertaining to godliness. It is important also, in order to secure to the labors of agents a proper measure and permanency of effect. The return of an agent to a given point in his circuit, will be necessarily distant; and *might* be indefinitely postponed except for the recurrence of such an occasion, in the state of missionary feeling or effort, as first led him thither. But missionary feeling and effort among a Christian people should be subject to no waning. The cause is unchanging—the demand for sympathy and effort never ceases—the work gains upon our hands, and *will* gain, however helpers may multiply. To enable a people to come up once a year, only, to the *full measure* of "the riches of their liberality," requires judicious training. Their minds must not be permitted to lose sight of that great commission of Christ to the church, "Preach my gospel to every creature;" they must be led to note with intelligent interest the progress of its fulfilment; they must be *habituated* to labor,

to give, and to pray. *Prayer*, above all things else, should not be intermittent, prayer for the out-pouring of the Holy Spirit on all the earth; without whose agency all other agencies are unavailing, and which *can be had only through* fervent, united and unceasing prayer.

The monthly prayer-meeting is preëminently an occasion of delightful, hallowed interest to the missionary, and to missionary institutions. Its perpetuity and general observance are among the surest tokens of their eventual success. It is a principal channel through which comes the present grace of God. But the regularity with which the monthly concert is maintained by any people, the fulness of its attendance, the interest that is imparted to its exercises, even the appropriateness, fervor and prevalency of the prayers which are offered there, depend in an eminent degree upon the faithfulness and skill of the pastor in conducting it.

In regard to the *effectiveness* of pastoral agencies, in the promotion either of prayer or offerings, it is enough to refer to the origin of our missionary organization and the almost entire history of our home operations. It was the *pastors of our churches*, the watchmen upon the walls of our Zion, who first descried the desolations of heathen lands and summoned the people to their succor. It is the spontaneous, unrequited, and often unnoticed instrumentality of pastors and teachers, that has quickened to life ten thousand benevolent desires, and given them form and substance. It is to the prompt sympathy, with which as members of one body they have transmitted to the people whatever was adapted to stimulate them to nobler exertions, that we are specially indebted for the quick returns that have been made to our occasional appeals for aid. It would be a pleasure to rehearse, in this connexion, the names of a numerous portion of the honored pastors of the churches, whose devotedness to the cause of missions and sense of personal responsibility have allowed them to employ no foreign helper in the collection of funds; but who have either persuaded the churches to appoint their own agents to "make up beforehand their bounty," or of themselves, book in hand, have presented to every church-member the opportunity of imparting to the mission treasury according to that which he had. On the coöperation of such pastors and brethren we are constrained to rely still. May their spirit and their example be speedily characteristic of all.

We have dwelt the more largely on the desirableness of pastoral coöperation, in view of the imperative necessity for an immediate and decided improvement in the state of our

Finances.

This branch of our domestic operations includes the collection of funds, and their disbursement. The former of these has been comparatively a subject of solicitude, only within the last few years. In 1825-6, when the Board was removed to its present location, the treasury had been overdrawn and was involved in embarrassment. But the measures employed to relieve the Board were shortly effectual, and for several succeeding years the spontaneous contributions of the churches were in advance of its exigencies. Hence those measures, becoming unnecessary, were suffered very generally to fall into disuse.

Of late, the necessity recurring, the system has been resuscitated; and where it had *not* been wholly laid aside, has been plied with new fidelity,

and with correspondent success. Its characteristics are its simplicity and, so far as it is cordially adopted, its effectiveness. It corresponds also, with admirable congruity, to the organization of our churches. Each church, on this system, is an already organized auxiliary to the Convention, its members composing two primary societies, male and female, appointing annually their own collectors; and thus securing to *every individual* of the church, and it may be added, of the congregation worshipping with it, an opportunity of contributing *every year* to the cause of Foreign Missions, as God gives the ability. The moneys thus raised by the churches, are then transmitted through some larger organization, or directly, as may be preferable, to the mission treasury; including also the contributions at the monthly prayer-meetings, which form a very large item of our annual receipts, and which the system of annual collections should not be allowed to supersede. The productiveness of this plan of operation is of course dependent, as we have already intimated, on the extent to which it is cordially applied; and this again, in an eminent degree, upon the kind and spontaneous coöperation of the pastors of the churches.

In the disbursement of funds, the invariable rule has been to make them as available as practicable, to the ends for which they were contributed. Great care has been used that no expense beyond what was sanctioned by the soundest economy, should be incurred in their collection, disposition, or transmission. With respect to the expenses at the Missionary Rooms the Board has exercised a peculiar vigilance, and has repeatedly appointed committees of investigation to ascertain if they could be consistently reduced. And these committees, having “made a careful and minute examination of the details,” have unanimously reported, “that there is no point where a sound economy would admit of a reduction.” In regard to appropriations for foreign objects the Board is equally conscious of a fidelity that challenges scrutiny. Some important arrangements of recent date, affecting their manner and amount, will be noted under the head of *Foreign Operations*.

The receipts of the Board during the financial year ending April 16, 1841, were \$56,948 42* and the expenditures \$61,860 27.

The Board has also received and duly appropriated within the same period, from the Am. and For. Bible Society,	\$15,000†
“ “ Am. Tract Society,	4,700‡
and “ “ United States Government,	4,400

amounting to \$24,100,

but as these institutions are not auxiliaries of the Convention and their appropriations do not entitle to a representation in that body, the sums contributed by them are not computed in this statement with the ordinary receipts of the year.

Co-ordinate with the collection of funds and demanding at least equal care, is the

* From churches &c. \$50,144 59—from legacies \$2,454 09—interest \$1,750 59 and Missionary Magazine, \$2,599 15.

† Beside \$5,000 received since the preparation of the Treasurer's Report.

‡ Exclusive of \$2,500 received since the preparation of this Report, and including part of appropriations made by the Am. Tract Society the preceding year.

Procuring and Appointment of Missionaries.

The duties belonging to this department have respect to the qualifications of missionaries and to their number. In regard to the former the Board has been always and essentially of one mind. The arduousness of the missionary service, the infinite moment of the interests at stake, the missionary's comparative destitution of fraternal counsel and support, the extent of discretionary power necessarily entrusted to him, and the peculiar sacrifices and temptations incident to his vocation, all urge the importance of inducting into it such individuals only as are *known* to possess in a marked degree the requisite qualifications. Among these are mature piety, soundness of religious faith, and "charity that never faileth;" a discreet judgment, and power to adapt one's self to all men and all things; a mind well furnished, disciplined, and ready of acquisition, patient of labor and disappointment, hopeful even against hope; and a bodily constitution inured to toil, elastic, and free from disease. *All* these, and others, should go into the estimate of any man's fitness for the missionary work, and the absence of either should be so far held a drawback to his eligibility.

Occasional intimations have been given by some, that missionaries are much like other men. And so far as the expression of such a sentiment is intended to guard the church against a superstitious veneration of missionaries, or to excite to sympathy and intercession on their behalf, or even to forestall the shock which the best of imperfect men are liable at times to cause, we freely assent to it. But if it be meant to detract from the essential qualities of the missionary character, as if the candidate for missionary appointment might be little better than ordinary men, we utterly repudiate the idea. The church should send forth her choicest sons. They are to stand out as her representatives among the heathen, and before the Christian world. They are to do her most difficult, most dangerous and most honorable work. And they must needs be few. To effect a right selection should engage not only the wisest circumspection of those who are specially charged with the duty, but also the faithful animadversion of pastors of churches, and especially the teachers of our literary and theological schools. No misplaced tenderness or false delicacy should prevent a frank exposition of facts. The character of a candidate should be thoroughly sifted, through all his previous history, and the final decision made with great deliberateness and in the fear of God.

Much also needs to be done to increase the number of missionaries. Not to speak, in this connexion, of the wants of individual missions,—there must be provided a succession of laborers, in growing numbers, to supply the places vacated or laid open by their predecessors. And to raise them up and bring them forth to their work, is not the unaided service of prayer alone, nor of extraordinary appeals, but a labor of time and method and well-appointed means. It is presumption to expect that an adequate supply of missionaries can be had without well-directed effort; it is folly to imagine that they can be trained to the service in a day. Hence the importance, in this respect, of pastoral coöperation. The seeds of missionary devotedness must be sown in the church at large; and, as one and another of these plants of promise are transferred to our higher seminaries, they must there be nurtured and trained to a rich maturity.

Missionaries Appointed.

The following are the names of individuals, exclusive of native assistants, who have been received into connexion with the Board during the last year, and have entered or are on their way to their respective spheres of labor.

*Joseph Fielding, preacher, appointed to the African Mission.			
Alfred A. Constantine, “	“	“	“
Mary Fales Constantine, as. missionary	“	“	“
*Maria P. Madeira Fielding, “	“	“	“
Peter Münster, preacher, appointed	“	German	“
Ambler Edson, preacher and school-teacher,	Otoe		“
Temperance P. Bruce Edson, as. missionary,	“		“
Rufus F. Buel, preacher, appointed to the	Greek		“
Mary J. Raymond Buel, as. miss.,	“		“
Miss Abigail Webster, “	“	Shawanoe	“
Judith Leavitt Jones, “	“	Siam	“

FOREIGN OPERATIONS.

We include under this head all that is done in the foreign field, whether by the Board directly, or by its missionaries and other agents.

The direct action of the Board relates to the *designation of the countries* to be evangelized, and of *the stations* to be occupied; the *sending out and locating of the missionaries*, and the assignment of their respective labors; their *organization into missions*, so far as may be judged expedient; the *transmission of supplies*; and, generally, the *supervision and direction* of the missions and missionaries, according as their several circumstances shall require.

Missions Designated.

Missionaries have been sent by the Board—

Within the United States and territory adjacent :—

To the Ojibwas, near Lake Superior;

To the Ottawas, in the State of Michigan;

To the Oneidas, &c., in the State of New York;

To the Shawanoes, including Delawares, Putawatomies, and Western Ottawas, in the Indian Territory;

To the Otoes, near the junction of Missouri and Platte rivers;

And to the Cherokees, }
 Creeks, and } in the Indian Territory.
 Choctaws, }

In West Africa :—

To the Basás, in Liberia, including the projected mission to the banks of the Niger.

In Europe :—

To France, Germany, and Greece.

And in Asia :—

To Burmah and the Karens, Siam and China, Arracan, A'sám, and the Teloogoos.

The whole number of missions is twenty.*

Organization of the Missions.

Where two or more missionaries are located within convenient distances, they are organized into a mission, for mutual counsel and coöperation. The nature of the service on which missionaries are sent, and their distance from the Board, require that they be entrusted with large discretionary powers. The principal safeguard against the misapplication of these powers, lies in the intelligence and moral worth of the missionaries individually. It is an additional security, that each missionary, not in frequent direct communication with the Board, is enabled to avail himself of the counsel of his brethren, and is not permitted to "attempt any thing new or important, involving expense, or otherwise affecting the interests of the mission, but with the advice and consent of a majority of the brethren (associated with him), as well as in conformity with the regulations of the Board."

In relation to some departments of missionary labor, involving special importance or difficulty, or where the responsibilities of the Board seemed peculiarly to require it, the Board has entered into a more minute specification of the methods of procedure, and particularly as to the appointment of native assistants and the management of the press.

Native Assistants.—Under the denomination of *native assistants*, we include native preachers, translators, and school-teachers, but none whose service is chiefly mechanical, such as printers or binders for the missions, or who are employed for private purposes by individuals. Great importance is attached to native instrumentality in the prosecution of the missionary work. Not to urge the alleged impracticability of raising up a sufficient number of missionaries from Christian lands, and supporting them in a foreign service, until the whole body of heathenism shall have been converted to Christ;—the history of the church, from the earliest times to the present, abundantly shows, that the *divinely appointed* agency for its perpetuation and enlargement, in whatever country it is once propagated, is the sanctified talents of the native population. The good seed having taken root and sprung up, its growth and expansion, under the favoring influence of cloud and sun, depend upon the strength and adaptation of its adopted soil. Planted by the rivers of water, it will bring forth its fruit in its season; and its leaf will not wither. There is, especially, in the constitution of the Christian church, the power of re-production. The Head of the church has not confined his ascension gifts to any one branch of his church, or to his churches in any one land, but every where he provides for it pastors and teachers, for the edifying of itself in love. Coincident with this is the peculiar adaptation of a native ministry to its allotted service, including its economy, its facility of increase, and its efficiency.

The responsibility of training and rightly directing this native instrumentality, is specially charged upon the *united* counsels and care of

*The number reported last year was twenty-three. The reduction is in the embodying of the Shawanoe and adjacent stations in one mission.

all the members of the several missions. None is to be employed as an assistant “who shall not have been examined and approved for the service, by the mission that employs him;” and none retained “who shall not, at the close of every year, upon a careful review of his services by the mission, appear to have discharged his trust worthily.”

Publications.—Next to the preaching of the gospel, and in some respects co-ordinate with it, are the preparation and circulation of the Scriptures and religious tracts.

The principles which guide the missionaries of the Board in translating the Scriptures into heathen languages, we have already stated, and will only add the cordial expression of our confidence in the integrity and general competency of the individuals on whom more especially this sacred duty has been devolved. The highest security is given, which the nature of the circumstances admits, that the translations have been and will be executed with good fidelity. In the preparation of religious tracts the objects particularly sought, are the introduction into each of sufficient religious truth, without admixture of error, to save those who receive it, and a just adaptation, both in thought and style, that it may be received.

In regard to the number of copies of Scriptures and tracts printed, the general limitation is the current demand for judicious distribution. And one of the principal requisites in judicious distribution is, that “every copy of the Scriptures and every tract should, if possible, be sustained by personal remark, and where there is not a reasonable prospect of their doing good, they should be withheld.”* Very much, nevertheless, is unavoidably left to the good judgment of the missionaries, and particularly to the Committees of Publication, as to the amount of printing executed; while the mode and extent of distribution must depend partly on the number of the people where the missionaries severally reside, their ability to read and general intelligence, and the degree and kind of interest manifested in the contents of the works distributed. Of the rules in respect to printing in heathen languages communicated by the Board to the missionaries in Asia, the more important are herewith submitted (G).

Transmission of Supplies.

The remittances made to the missions, embrace (1) supplies for the personal support of the missionaries; which are regulated by mutual adjustment, in accordance with the principles stated in a former part of this report; (2) donations or appropriations received for specified objects, such as bibles, tracts, assistants and schools; which are either expended by the Board, and the avails duly transmitted, or communicated directly to the missions, with information of the objects for which they were contributed;—and (3) such additional appropriations from the Board as are judged to be important to the successful prosecution of missionary objects, and which are regulated on the one hand by the exigencies of the missions, and on the other by the amount of funds placed at the disposal of the Board.

So long as the resources of the Board were ample, the limitations to this last class of disbursements were in the circumscribed success of

* Letter to mission in Burmah, October 18, 1837.

the missionary and the exercise of a judicious economy. No restrictions were laid in regard to the employment of native assistants, or the establishment of schools or any other suitable expenditure involved in the right conduct of the missions, from a mere regard to the state of the missionary funds. The missionaries were empowered in their collective capacity to carry forward their work with all possible efficiency, and to let no opportunity pass unimproved to raise the heathen from their ignorance and pollution to the knowledge and love of God.

To relinquish this system of operation, and thus to forbid our missionaries, who were toiling in the field, from gathering up the sheaves which seemed ready to fall into their bosoms, was exceedingly painful. It was a stern necessity alone that could have led to it. But the necessity had come; the funds committed to the Board were liable to be overdrawn; and in pursuance of its settled policy,—approved, it was believed, by the General Convention,—to incur no burdensome debt if by any means it could be averted, the requisite limitations were made. A system of allowances was adopted for the extra expenses of the several missions in Asia, in 1839, and subsequently extended to the missions in Europe and Africa, assigning the amounts for which they would be at liberty respectively to draw upon the Board from year to year, and which they would not be expected to exceed, unless in case of distressing calamity.

In making these assignments the Board were guided mainly by the supposed relative necessities of the missions, and the prospective amount of the resources to meet them.

General Supervision.

Of the general supervision of the missions, there is little to be added to the details given above. The Board is in frequent correspondence with all its missionaries, each of whom, according to an article subscribed on his first engaging in the service, is bound to “transmit to the Board, in a journal or series of letters, a regular account of the manner in which he spends his time and performs the duties of his profession.” The several missions are also required to make reports of their condition and progress from year to year.

The following digest of the operations of the missions for the last year, will complete our report of progress since the Convention of 1838; those of 1839 and 1840 being detailed in the annual reports annexed.

MISSIONS IN NORTH AMERICA.

Mission to the Ojibwas.

SAULT DE STE. MARIE.—A. BINGHAM, preacher, Mrs. BINGHAM, A. JUDSON BINGHAM, school-teacher.

Utikwâmenân — *Shégud*, native assistant.

MICHIPICOTON, }
OCHENWUNING, } J. D. CAMERON, preacher.

2 stations, and 1 out-station; 2 preachers, 1 school-teacher, and 1 female assistant, = 4.—1 native assistant.

Miss Leach, a school-teacher at this station for a short period, returned to New York, on account of ill health, in June, and her place was supplied by A. J. Bingham.

The state of the mission at the Sault is not materially altered from that reported the last year. The church numbers 16, one Indian having been dis-

missed, and one, a soldier, who had been received by letter, excluded. The ordinary means of salvation, including the Sabbath school and a flourishing bible class, which was revived in October last, are employed as heretofore; and tours to various Indian encampments have been made by Mr. Bingham during the year to the extent of nearly 500 miles. In these tours the missionary has been uniformly well received. The Indians say "they are glad to see him and hear him preach the word, but they think it difficult to obey it."

The school was re-opened the 16th of June, and contained, the first quarter, 46 scholars, the second 41, and during the winter 36, of whom 21 are Indians and of mixed race, taught gratuitously; beside others who pay for their tuition. Seven beneficiaries are *wholly* supported by the mission. The school is well conducted, and the scholars make good progress in their studies. The boys, with the assistance of Mr. B., have cleared and sowed about two acres of new land the past year, besides nearly preparing for tillage five or six more.

At Utikwâmenân, meetings were regularly maintained the last winter, by deacon Shegud, and most of the Indians attended them with encouraging frequency.

At Michipicoton the church was enlarged previously to August 2, the date of our last direct information from Mr. Cameron, by the addition of 7 females, on profession of faith in Christ, making the whole number of the church 24, all natives. During the past winter Mr. Cameron has resided at Fort William, about 30 miles beyond the place of his location the previous winter, that post being much visited by Indians from all quarters, and pre-occupied by no missionary. He has completed the translation of Luke and Mark into Ojibwa, and is ardently desirous that they be printed without delay.

Mission to the Ottawas in Michigan.

1 station.

RICHLAND, *Ottawa Colony*.—LEONARD SLATER, preacher and teacher, Mrs. SLATER, = 2.

The colony embraces 26 families, containing more than 100 members. Most of these dwell in comfortable log houses, 6 of which were erected the last summer. Their attention is increasingly interested in agricultural pursuits, and to some extent in the mechanic arts. The past year they raised a sufficient supply of vegetables for home consumption. The winter is generally devoted to hunting, to obtain meat and furs, the latter to exchange for clothing; some attention is given also to sugar-making. On the opening of last spring "several councils were held for the regulation of their conduct during the year. Among other matters the subject of respect towards females was discussed. The chief mentioned that he had noticed a peculiar but happy regard shewn by the white people for females: these were confined to houses, to keep them clean, and to cook, and wash the clothes of the men and children; and the men brought their wood and water for them. When their women went out they attended them and waited upon them in and out of their waggons, and were seated by them in meeting. 'Now,' said he, 'we should imitate the white man, and go with our women when they go to trade at the store, and assist in making a proper selection of goods; also in meeting, that our women be seated on benches instead of the floor. Here we sit on benches, while our women are before us on the floor.'" In August their temperance society was reorganized, and 53 signed the pledge. No recent additions to the church have been reported. Two of the members have died, besides a youth who gave good evidence of piety. Present number of the church 18.

The colony are very desirous to build a house for religious worship. At a council convened on the subject, the design was approved with one voice, and a disposition manifested to aid by every means in their power. A comfortable meeting-house had been occupied at their former location, for the erection of which they had contributed ear-nobs, &c., and "Now," said the chief, "we can all do something." The house is expected to cost \$500, of which the Board supply \$350, the colony proposing to raise the remaining \$150 among themselves. The first day of the year was spent in prayer and fasting by the church, for the descent of the Holy Spirit upon them, and the conversion of sinners to God.

The number on the school-list of the winter and summer quarters was 25, who, with the exception of 4, were of pure Indian descent. One came expressly to attend the school more than 50 miles,

Mission to the Oneidas, &c.

Two stations.

TONAWANDA.—AUGUSTUS WARREN, preacher and superintendent, Mrs. WARREN, = 2.
TUSCARORA.—James Cusick, native preacher.

During a part of the year the Tonawanda station was in charge of Rev. J. B. Rollin and Mrs. Rollin, who were dismissed at their own request in the autumn, and succeeded by the present superintendent. Miss Margaret Dryer left the station in the course of the summer, on account of ill health.

From the report of the secretary of the New York State Convention, who have the entire charge of this mission, we learn that a "gradual but very interesting change has of late taken place in the Tonawanda station. The school has averaged 60 daily attendants, and their proficiency in the studies pursued has been decidedly good. Divine service has been regularly conducted, and a good attendance has been given by the natives on Lord's days. Some of the natives, the superintendent reports, 'have of late manifested some feeling on the subject of religion. Three of the chiefs have spoken in our meetings in favor of the Christian religion, but are not fully prepared to renounce all for Jesus's sake. Paganism has a strong hold upon these dark minds, and it is indeed to them like plucking out a right eye to renounce it.'"

Connected with the Tonawanda and Tuscarora stations are two churches, containing each from 20 to 30 members.

The amount expended at the Tonawanda station, by the Board of the Baptist Missionary Convention of the State of New York, is reported by the secretary of the Convention at \$756 66, exclusive of the funds derived from the United States Government for Indian reform, through the Board of the General Convention.

It seems proper to remark here, that, as the appointment and direction of the missionaries, and the application of funds in this mission, are exclusively at the discretion of the Baptist Missionary Convention of the State of New York, the propriety of reporting the same in connexion with the operations of *this Board*, is based on the above-mentioned arrangement, by which the funds derived from the United States Government are necessarily transmitted through the treasurer of the General Convention.

Mission to the Otoes.

One station.

BELLEVUE, or Otoe village.—AMBLER EDSON, preacher and school-teacher, Mrs. T. P. BRUCE EDSON, = 2.

Mrs. Merrill retired from the station last autumn.

Mr. and Mrs. Edson, who left Boston for Bellevue October 27, proceeded as far as St. Louis, Mo., when, finding the season too much advanced to allow them to prosecute their journey to Shawanoe, they concluded to pass the winter in that vicinity, and thence to go to the place of their ultimate destination by water, at the earliest opportunity on the opening of the spring. Their attention at Bellevue will be given primarily to teaching, Mr. Edson being under appointment of school-teacher from the United States Government; but they will not neglect to communicate instruction in things pertaining to God and salvation. A cordial reception is anticipated for them from the Otoes. The lamented missionary who preceded them, had acquired among the Indians a good report. "He was known among them," says the writer of his obituary, "by two names, one signifying '*He who always speaks truth,*' and the other '*The patient man.*' After his decease they visited Mrs. Merrill with expressions of condolence; inquiring also, *if the deceased had not a brother living, of similar character and kindness, who would come and take his place.*"

Mission to the Shawanoes, &c.

SHAWANOE.—J. LYKINS, F. BARKER, preachers and school-teachers, J. D. PRATT, preacher and printer, and their wives.

Miss ABIGAIL WEBSTER, school-teacher and assistant.

OTTAWA.—J. MEEKER, preacher and school-teacher, Mrs. MEEKER.—*David Green*, native assistant.

PUTAWATOMIE.—R. SIMERWELL, school-teacher, Mrs. SIMERWELL.—*Andrew Fuller* (Nukko), native assistant.

DELAWARE.—I. D. BLANCHARD, preacher and school-teacher, Mrs. BLANCHARD, Miss SYLVIA CASE, school-teacher.

Henry Skiggett, Charles Johnnycake, native assistants.

4 stations.—4 preachers and school-teachers, 1 preacher and printer, 1 school-teacher, 2 female school-teachers, and 6 other female assistants, = 14.

4 native assistants.

Mr. and Mrs. Pratt, accompanied by Miss Webster, returned to Shawanoe Nov. 16, the health of Mrs. Pratt having been restored. Mr. Pratt carried out with him a fount of Cherokee types, in Guess's character, and additional English types, with other apparatus, for the printing department. A printing office is now being erected, and on its completion the former office will be used as a place of religious worship and school-house. Miss Webster took charge of a school of ten pupils, under the superintendence of Mr. Barker, December 1.

The spiritual state of the mission has been unusually prosperous the past year.

Among the Shawanoes, the indications of religious interest, contrasted with former indifference, have been peculiarly gratifying. The congregation at public worship on the Sabbath, is increasingly numerous. The principal war-chief, Captain Blackfeather, has been received into the church by baptism, and the civil chief, who now frequents religious meetings, also exerts an influence in favor of Christianity.

The awakened interest at Ottawa, mentioned in our last report, continued through the summer. Ottowukkee, whose opposition to the gospel was renewed on being partially restored to health, died on the 18th of March, (1840.) On the 29th following, Mr. Meeker baptized 4 Ottawas, 1 Ojibwa, and 1 white woman; in the following May, 4 Ottawas; in June, 4 Ottawas and 1 Putawatomie; and in August, 3 Ottawas, and 1 Putawatomie, = 19. Subsequently all but members of the church withdrew from religious meetings, and 5 of those were excluded from church-fellowship. At a later period 3 were restored, on evidence of repentance; and in February the church was reported to be "growing in grace and the knowledge of Jesus." All the male members of the church, with one exception (and that perhaps unavoidable), were regular in the maintenance of daily family worship. They are also ready, whenever called upon, to pray or speak in public. "Seven of them are fluent speakers, who often go into the Ottawa and Putawatomie settlements, call the Indians together, and sing and pray, and discourse with much feeling on religious subjects." Mr. Meeker conducts religious services on the Sabbath, besides a weekly prayer-meeting. Much time is also devoted to religious visiting, and several days of every week to the translation of Matthew into Ottawa, which is soon to be revised for the press. "The Christians have nearly all learned to read in their own language, and to sing a good many English tunes."

The contrast in the condition of the Christian and that of the pagan families at Ottawa, illustrates in a striking manner the efficacy of Christianity to impart civilization and temporal comfort.

The families connected with the church, "have become industrious and economical, are putting up good houses, enlarging their farms, increasing their stock, and preparing to live comfortably; while opposers are intemperate, and wasting their property, and destroying their health, their lives, and their souls. In the Ottawa tribe one out of every fifteen has died the past year. But death has not been permitted to enter any of the native families connected with the station, nor at this time (Feb. 27) is any member of them sick."

Of the results at Putawatomie no late information has been received. As intimated in our report for 1840, Mr. Simerwell has supported himself by manual labor the past year, that the appropriation heretofore made to him may be transferred to an associate missionary. A preacher is urgently needed for this station.

At Delaware the chiefs have continued their opposition to the gospel, so that few or none attend religious worship, except those who are pious or anxiously inquiring "what they shall do to be saved." "There is, nevertheless," says Mr. Blanchard, March 15, "the fullest evidence that the Lord is owning our unworthy efforts. Four are now waiting an opportunity of publicly avowing their faith in Christ, and we have reason to hope that several more are not far from the kingdom of God." During the year 16 have been added to the Delaware branch church by baptism and 1 by letter; 1 has removed to the Putawatomie station, 1 has been suspended, and 1 has died; present number, 26.

The English school, at this station, under the charge of Miss Case, numbered 16 in the former part of the year, but has been reduced to 6 boarding scholars, for the want of funds. Connected with the tribe is a small band of Mohegans, who have recently emigrated from the States. A female school-teacher is earnestly requested on their behalf. They are already engaged in building a meeting-house and school-house, with a room for her accommodation, in anticipation of her speedy arrival. They all speak English, are generally able to read the bible with ease, and are members of the Shawanoe church.*

Of the Stockbridge settlement, distant about 30 miles from Shawanoe, several have been added to the church at Delaware by baptism, and two recent converts were expected to be baptized at the quarterly meeting in April.

The following are the statistics of the Shawanoe church, as reported by Mr. Pratt, March 9. Delaware members 12, Stockbridge 18, Ottawas 16, Putawatomies 3, Shawanoes 3, = 52 Indians; whites 18; total 70.—Baptisms the past year, as given above, 36.

Mission to the Cherokees.

EVAN JONES, preacher, Mrs. JONES, = 2.

Jesse Bushyhead, John Wickliffe, Oganaya, Ooledastee, native preachers, = 4.

In the annual report for 1840, it is stated that Mr. Jones had been prohibited by the United States War Department from continuing in the Cherokee country, in consequence of certain charges alleged against him. That prohibition, the Board are happy to state, was revoked the 29th ult., by direction of the Secretary of War, on the authorized application of the Treasurer of the Convention, "the Department having become satisfied that the charges preferred against Mr. Jones were groundless, and it appearing to be the desire of the Cherokees

* The following is a copy of a letter addressed to Mr. Blanchard, dated Mohegan, Dec. 9, 1840.

"At a council of Mohegans in June last, *Resolved*, to build a meeting-house. But in consequence of sickness, and many other calls necessarily attendant on our newly formed settlement, the work has been delayed. We have of late had another council, and have changed our plan a little. We now propose building a house that will answer the double purpose of a meeting-house and school-house, and also another room that will answer for the residence of a teacher. The blessing of the gospel, which we have received from the advantages we have enjoyed of education, the preaching of the word, &c., leads us to the earnest wish that our children may enjoy even more of the privileges than we have. But our indigent circumstances render it impossible for us to procure the help we seem to need, without some assistance. The object of this communication is to lay before you our plans and wishes in this matter. The above-mentioned buildings we propose erecting at our own expense. We shall be able to furnish a teacher with provisions, or nearly so. And now, dear brother, is it not possible to procure for us a suitable person to aid us in this our effort to rise? We shall not be able to furnish entire the support of a teacher, but we repeat it, we will do what we can. Should you think this our proposition and request worthy of your notice, you will make such disposition of it as you shall think most likely to effect this our earnest desire. Believe us to be your brethren and well wishers."

Signed, "Thomas T. Hendrick, Robert Konkapot, John W. Newcome, Henry Skiggett, Eli Hendrick, John P. Hendrick, Thomas P. Hendrick, Levi Konkapot, David Abraham, Cornelius Hendrick, Simeon Hendrick, Jacob Littleman, Jonah Konkapot, Cornelius Charles, Jacob Konkapot."

themselves that he should be permitted to resume his labors in their country." A resolution to this effect had been adopted by the Cherokee National Council, October 2, 1839, disclaiming all participation in the complaints or charges made against Mr. Jones, and stating that "it was the desire of the people and authorities of the nation that he should be again permitted to resume his labors among them" (H).

Mr. Jones is expected to remove his family to the Indian territory early the present season. During the past winter he has visited Boston, and other places on the sea-board, with a view to promote the interests of the Cherokee mission; and by his unaffected piety and general deportment has confirmed the Board in their previous judgment of his right to their entire confidence and affection.

The following brief history of the Cherokee mission, prepared by Mr. Jones on request, is subjoined, in the absence of a more detailed account of its operations during the past year.

After giving the location and boundaries of the ancient Cherokee country, now within the limits of North Carolina, Georgia, Alabama and Tennessee, and the history of the relations of the Cherokees to the United States till 1819, Mr. Jones proceeds as follows.

"About 1819 the Baptist Board commenced a mission at Valley Towns, in the northeast part of the nation. This region, situated in the mountains, was deemed the most unenlightened part of the country. For many miles around, the gloom of heathenism and superstition had not then been penetrated by the rays of the sun of righteousness.

"During the first years of the mission, its efforts were chiefly directed to the instruction of youth. Several hundreds were taught to read the word of God, and initiated into the elements of other useful knowledge. The mission, however, was not entirely destitute of spiritual fruit. At an early date three of the pupils and several white persons were hopefully converted; some of whom still continue to exemplify the happy influence of divine truth, and some have fallen asleep in Jesus.

"In 1827 the plan of operations was somewhat modified, when the efforts of the mission were brought to bear more directly on the spiritual condition of the adult population. The divine blessing accompanied these labors, and several persons were soon brought under serious concern for their souls; and being directed to the Lamb of God, as the sinner's only hope, found peace in believing. Subsequent years have been crowned with similar results, and the cause of truth has been advancing at an increased ratio.

"The introduction of the gospel among them greatly augmented the sum of human happiness. Wherever it was received evident and happy changes were produced, in regard to industry, economy and domestic arrangements. Houses, gardens, fields, personal costume, the instruction of children, the observance of the Sabbath day, attendance on the worship of God, and the abandonment of ancient vices and superstitions, united their testimony to the superior purity and efficacy of the principles supplied by the religion of Jesus.

"Among the early converts was our br. John Wickliffe, a man of a devoted and humble spirit. He soon commenced a course of profitable labor for the spiritual benefit of his people. In the spring of 1833, during a visit of the Hon. Heman Lincoln, the esteemed Treasurer of the Board, to the Valley Towns station, our br. Wickliffe was set apart to the ministry of the gospel, by the laying on of hands. He has proved a worthy helper in the labors of the mission.

"In 1829, thirty-seven Cherokees and one white person were added to the mission church by baptism.

"In June, 1831, the numbers were sixty-eight Indians and ten whites.

"In June, 1832, the numbers were one hundred and thirty-seven Indians, eleven whites, and one black.

"In 1833 a valuable and efficient addition was made to the mission, in our excellent and devoted br. Jesse Bushyhead. Our sphere of labor was then extended below the mountains; and under the divine blessing many souls were hopefully converted.

"Previously to April 7th, 1835, there had been baptized, in connexion with the mission, two hundred and forty-four Indians, fifteen whites, and one black.

Twenty-three Indians had died, and nine had been excluded; making at that date, in communion with the church, two hundred and thirty-one Indians, fifteen whites, and one black.

“From this date the labors of the mission have been variously interrupted by the agitations which arose in the country on account of an alleged treaty, ceding the whole country to the United States. Notwithstanding the obstacles thus thrown in the way, the brethren continued to travel through the country, during those troublous times, preaching the word in season and out of season; (until they were taken by the troops, to be sent off to the west;) and the Lord blessed their labors abundantly, to the awakening of sinners and the building up of believers in their most holy faith.

“In the summer of 1838 the military forces, who had occupied the country since 1836, were increased to about ten thousand strong. Forts were erected by them, in all parts of the nation, and at a time appointed the whole population were arrested and placed in the forts, and within military lines; and were finally marched to the general depots, preparatory to being transported to the west. Some were then delivered to the United States agent, and sent off at once; but the great body of the people were, on petitioning the commanding general, permitted to remain till cooler weather, when the risk of health would be lessened.

“During their captivity they suffered much from sickness, and great numbers died; especially young children and old persons.

“Many thousands were brought together by these operations; and however painful the circumstances of their assembling, opportunities were afforded for much evangelical labor; which, I trust, was blessed to the spiritual advantage of many souls. The brethren employed themselves, in the camps, visiting the sick, administering consolation to dying saints, pointing awakened sinners to the Lamb of God, as the only ground of hope; preaching daily in various parts of the camp, conversing with serious inquirers, and instructing them in the way of life. The Lord was pleased to crown these efforts with the influences of his Holy Spirit, and many came forward to testify their hope in Christ. Above one hundred and seventy were baptized, on a profession of their faith, and added to the church during their captivity.

“An arrangement was finally made between the nation and Maj. Gen. Winfield Scott, by which the conducting of the emigration was placed in the hands of the National Council.

“On arriving at the place of destination, the first care of the members of the churches was to provide temporary arrangements for the preaching of the gospel at all the principal settlements of the emigrants. The continued blessing of heaven has attended the labors of the mission in the new location. More than one hundred and thirty persons have been added to the churches by baptism, and one new church has been organized, since their arrival in the west. The present number of members in the mission churches is somewhat exceeding six hundred.”

With respect to future operations among the Cherokees, arrangements will be made as soon as practicable after Mr. Jones's arrival in the Indian territory. The principal departments, next to preaching the gospel, are teaching and translation. Preaching is solicited in various neighborhoods by earnest and personal application; and the effects of the long-continued unsettled state of society, antecedent and consequent to their removal, give additional force to these appeals. “In the department of education two classes claim attention; children of families who speak the English language, and those of families who speak the Cherokee only, and who constitute the great body of the population.” For these last, schools can be taught by native teachers; but for the former, missionary teachers are needed. Much attention is required for the preparation and publication of books. Only a portion of the Scriptures has yet been translated into Cherokee, and of this the supply has been entirely inadequate to the demand. One of the earliest objects of Mr. Jones will be to procure a new supply from the press at Shawanoe.

Mission to the Creeks.

EBENEZER.

CANADIAN RIVER.—*John Davis*, native preacher and school-teacher.

2 stations; 1 native assistant.

Since the withdrawal of Messrs. Kellam and Mason, this mission has not been re-occupied by a missionary from the States, and no late information of the condition of the native church has been received. At our last dates Mr. Davis had been encouraged to expect an appointment as school-teacher from the United States Government, it being the most eligible, in view of the hostility of the tribe, to secure the countenance and protection of the civil authorities.

Mission to the Choctaws.

PROVIDENCE.—*R. D. Potts*, preacher and school-teacher, *Mrs. Potts*, = 2.

The intelligence from this mission is full of encouragement. In a letter dated Feb. 24, Mr. Potts gives account of a "glorious display of the grace of God" at Providence. On the last Sabbath in January he baptized a white man, a member of his family, and, "while at the water side, the Holy Spirit came down with power. The stoutest hearts were subdued, the tear was seen in every eye. It was indeed a refreshing from the Lord." About 18 are supposed to have been converted to God, 5 of whom have been baptized, and others are expected soon. The church numbers 16.

A church has also been constituted by Mr. Potts, in Texas, distant 20 miles, to which 4 were added by baptism in February. Mr. Potts says of this church, "The Holy Spirit is evidently with them. A more solemn and interesting meeting I never attended. Many were under very deep conviction of sin when I left."

Mr. Potts has the charge of a school, under direction of the United States Government, numbering 14 members, 5 of whom reside in his own family at his cost. Applications have been made for the admission of others, but they were unavoidably refused, for the want of means for their support.*

Summary View of the Indian Missions.

MISSIONS.	Stations.	Out-Station.	Preachers.	Preachers and Teachers.	Preacher and Printer.	Teachers.	Female Teachers.	Other Female Assistants.	Total Missiona. and Assistants.	Native Assistants.	Churches.	Baptisms.	Present number.	Schools.	Average No. of pupils.
Ojibwas,	2	1	2			1		1	4	1	2	7	40	1	39
Ottawas,	1			1				1	2		1		18	1	25
Oneidas, &c.	2			1				1	2	1	2		50?	1	60
Otoes,	1			1				1	2						
Shawanoes, &c.	4			4	1	1	2	6	14	4	1	36	70?	2	21
Cherokees,	?		1					1	2	4	3	130	600†		
Creeks,	2								1	1			?		
Choctaws,	1			1				1	2		2	9	20	1	14
	13?	1	3	8	1	2	2	12	23	11	12	132	798?	6	159

* Beside the laborers above enumerated, the Rev. Isaac McCoy and wife, formerly missionaries of this Board, and now resident at Shawanoe, are zealously devoted to Indian improvement and reform, but their services have of late years borne more directly upon the civil condition of the Indians, and he has been in the employment and under the direction of the United States Government. They are not therefore considered missionaries of the Board, nor have their names been registered as such, since the suspension of the Carey station, in Michigan, in 1830.

Of the school-teachers, some of whom are also preachers, several are under appointment, or are supported wholly or in part by appropriations, of the United States Government; viz. 1 for the Ojibwas, 1 for the Ottawas, 1 for the Oneidas, &c., 1 for the Otoes, 3 for the Shawanoes, &c., and 1 for the Choctaws. One of the teachers for the Shawanoes, &c., (Mr. Meeker), is attached to the Ottawa station, and *collects* no school, but teaches from house to house. The school-teacher for the Otoes was appointed recently, and is on his way to the station.

EUROPE.

Mission to France.

DOUAY.—E. WILLARD, preacher, Mrs. WILLARD.

LANNOY and BAISEUX.—J. THIEFFRY, native preacher.

ORCHIES and NOMAIN.—

AIX.—A. MOUTEL, native preacher.

BERTRY.—J. PRUVOTS, native preacher.

Walincourt, Ligny, Estourmel, out-stations.

VILLEQUIER (Genlis).—J. B. CRETIN, native preacher, *Pierre Joseph Lacquemont*, native assistant.

Manicamp, Chauny, Salency, &c., out-stations.

RIVECOURT.—JOSEPH FOULBOEUF, native preacher.

RÛME (Belgique).—Victor Lepoix, native preacher.

Louis Choquet, native assistant.

J. N. Froment, colporteur.

8 stations and 6 out-stations.

1 missionary and 1 female assistant, = 2.—6 native preachers and 3 native assistants, = 9.

The connexion of M. Dusart with the Board was closed, at his request, in March. Three other agents have been dismissed for causes not affecting their moral character; and two native assistants have been received into the service of the mission in their stead. Others of good promise, are about to be engaged in the place of M. Dusart. Messrs. Pruvots and Foulboenf have been set apart to the ministry of the word by the laying on of hands of the presbytery. The latter and M. Lepoix, who had been studying with Mr. Willard, were stationed the last year, one at Rivecourt, and the other at Rûme, a large village on the borders of Belgium. M. Lepoix is expected, however, to remove shortly to the neighborhood of Villequier, that station requiring several laborers.

The general state of the mission is more prosperous than at any former period. The number of baptisms during the year has been larger, and the persons baptized are nearly all recent converts, and mostly from the ranks of the Catholics. The number of churches, including their branches, is 13, and of baptisms the past year, 34; 2 have been added by letter and 6 dismissed; 1 has died. Present number of members 180. Three of the churches, at Rûme, Rivecourt, and Aix, have been organized in the course of the year.

"There seems to be cause of encouragement every where," says Mr. W., Jan. 1, "except at Nomain and Orchies; but in all places where divisions, cabals, chicanery, &c., occur, and especially where there is a mixture of nationals and dissidents (or Irvingites) to keep up a continual contention, we have little or no hope of success."

Mr. Willard renews his solicitation for further aid, particularly with respect to colportage and education. "A number of young men have presented themselves," he informs us, "for employment as colporteurs, or to be received as students. Can any thing of the kind have place? I am fully persuaded that colportage and education are the great things to be attended to here. If we can only have the young men about us, a very important advantage is secured, by withdrawing them from an evil and seductive influence on the one hand, and by insensibly directing, moulding and establishing their whole faith in conformity with the word of God on the other. Let us have a man to attend to this, and we shall not fail of having young men enough." To show the character of these applicants, we subjoin an extract from a letter of one, a young

school-master, educated at the Normal school at Versailles, addressed to Mr. Willard in October.

“To have a firm resolution to crucify every thing, desiring to enter by the door of the sheep-fold, in order not to be a thief and a robber, is not the result of thoughtlessness, but, on the contrary, these are thoughts suggested by the efficacious grace of a God who has given his only Son to the world. I desire to be also a child of the Father, and I look to those who live in Christ to draw me to him by pure and lawful ways, according to the holy gospel, and, consequently, according to sound doctrine. I wish to reject every kind of innovation, and also all doctrines which have been invented by the wicked one, or by the religious delirium of men. I have known enough of the things of the Lord to render it impossible for me to remain any longer in the church of Rome; for, judge of the situation of my soul when I find myself obliged by my calling to bow down to dumb idols. I am preparing to break the chains which bind me to filthy popery. I wish to live henceforth with the Lord—I wish even, with the aid of his grace, to become a workman with him in the harvest which there is to gather in of poor souls, who are yet plunged in the valley and shadow of death. In a word, I desire to unite with Christians and labor with all my might for the glory of my God. If the Lord answer my prayers, I shall soon go out of great Babylon to dwell not in another Babylon; for there are so many sects on the earth, that I may well fear to fall again into one which does not walk in the straight paths of the gospel; and I have reason, I think, to fear, for it is the true church of Christ that I seek. I have confidence that the Baptist church, according to the information which Foulboeuf has given me of it, walks most in the truth,—it is, therefore, to that church that I should wish to belong; and as you, sir, are the agent of that society in France, I pray you to give your hand to a feeble brother, who wishes to get out of the mire, and to receive him to your Christian fellowship.”

The mission has been recently visited, at the request of the Board, by one of its members, the Rev. Mr. Stow. No full report has yet been received of the results of his inquiries, but it is understood that he is, in general, well pleased with the aspect of the mission. “It is evidently gaining ground, and is, perhaps, quite as prosperous as any man, knowing the circumstances, could have anticipated.”

Mission to Germany and Denmark.

HAMBURG.—J. G. ONCKEN, native preacher. Messrs. *Lange* and *Kübner*, preaching assistants. Messrs. *Müller*, *Knauer*, and *Lücken*, colporteurs.

BERLIN.—G. W. LEHMANN, native preacher.

OLDENBURG.—WEICHARDT, native preacher.

JEVER.—

COPENHAGEN.—PETER MUNSTER, native preacher.

5 stations; 6 native preachers, 3 native assistants, = 9.

The appeals of the Board and others to the Venerable Senate of Hamburg, mentioned in our last annual report, having failed of their designed effect, Mr. Oncken was arrested and cast into prison on the 13th of May; having “continued,” as the order of the Senate expresses it, “to preach, baptize, and administer the Lord’s supper, according to his own confession, notwithstanding the prohibition of the authorities.”

Immediately on the receipt of this painful intelligence, the Board had recourse to a new series of measures, not only to effect Mr. O.’s release, but to secure him and his suffering brethren from future molestation. The Rev. Dr. Welch, of Albany, a member of the Board, was requested to visit the seat of our general government, and by a full and fair representation, endeavor to obtain the effective interposition of the President. In this service, which was undertaken with an alacrity alike honorable and auspicious, our highly esteemed brother was successful. The President, though distinctly declining all official interference, kindly entertained the memorial presented to the Department of State, setting forth the essential merits of the case, and directed instructions to be transmitted to the United States consul at Hamburg, to institute the proper inquiries. Such additional arrangements and communications were also made as were deemed best adapted to secure the desired toleration. The result remains yet to be seen. It appears from the correspondence, a copy of which is herewith submitted, that all has been done that could be, to bring the affair to a prosperous issue; and that, although no immunity is expressly conceded to Mr. Oncken by the Venerable Senate, there is ground for hope that the persecution of Christians at Hamburg will not be speedily renewed.

It is matter of devout thanksgiving, that during the progress of these events

the hearts of our Hamburg brethren have been steadfastly stayed on God. Mr. Oncken writes from his prison-house, "I rejoice to say that the Lord is keeping me in perfect peace, and free from anxiety as to the result of the present struggle. All power in heaven and earth is in the hands of Him who is upholding the universe only for one purpose—his own glory in the ingathering and eternal salvation of his elect." Mr. Oncken has since walked at large, and has regularly preached the gospel to large collections of people at his "own hired house."

It is with extreme reluctance that we append to the preceding narrative a statement of a similar character in relation to the kingdom of Denmark. Mr. Oncken writes, under date of Feb. 26, "The Danish Government is proceeding against our brethren in Copenhagen, in the course adopted by the Senate of this city against us. Br. Peter Munster, the pastor of the church, has been upward of ten weeks confined to a prison, simply for preaching and administering the ordinances of Christ according to his express commands." Mr. Oncken proceeds to state that Mr. Munster and two other brethren had been directed by the court of chancery to leave his Majesty's dominions within a month, on pain of the severest measures; and that, inasmuch as they had decided to remain and abide the consequences, a regular process had been instituted against them. "Our brethren," he remarks, "will be charged with being Anabaptists, and the antiquated law against that deluded sect will be brought forth against them." Much, it was supposed, would depend, at the trial, on satisfactory proof that the church at Copenhagen is recognized by American and English Baptists, as a regularly constituted Baptist church, and that the pastor had been regularly inducted into his office as a Baptist minister. Testimonials to this effect, duly authenticated, have been forwarded by the Board to Mr. Oncken. "The case is exciting general interest in Denmark, and especially at the capital. Two of the principal lawyers in Copenhagen have, of their own accord, offered to defend our brother, and the president of one of the courts has called on the Lord's prisoner, and assured him that he would do what he could to bring the matter to a favorable close."*

In addition to the above, repeated instances of persecution and imprisonment have occurred in various parts of Germany; at Vierlanden, a district ten or twelve miles above Hamburg; at Döbeln, in Prussia; at Belitz, between Potsdam and Halle; at Leipsic; at Baireuth, in Bavaria; and other places. The German mission appears to be set not only for the propagation and defence of the gospel, but to assert the claims of humanity and the rights of conscience. The principles of the Reformation need to be planted again on their own natal soil. The sufficiency of the Scriptures as the only rule of faith and practice, and the right of every individual to walk by that rule, subject only to His authority who gave it, must be re-asserted and vindicated where Luther lived.

Of the progress of the gospel in Germany the past year, the following is a brief summary of what has been communicated.

On the release of Mr. Oncken from prison, public religious services were immediately resumed by him, though attended with much inconvenience. The church was accustomed to assemble at 16 little meetings, on the Sabbath, and the sacrament of the Lord's supper was administered to one or another group every Sabbath evening. At a more recent period, about 130 assembled for worship at the house of Mr. Oncken on the Sabbath, and half that number on other stated evenings. Sixteen were added to the church prior to September 23.

Ten persons have been added to the church at Jever, and about 20 to the Stuttgart church.

Four churches have been constituted at Othfresen, near the Hartz mountains, at Bitterfelds, near Leipsic, at Baireuth, in Bavaria, and at Marburg, in Hessa. Two other churches are about to be organized; one at Memel, on the Baltic, and the other in Shwabia. "The prospects of the church in Berlin are brightening."

The colporteurs and other assistants have labored with assiduity and effect. Many thousand tracts have been distributed in Mecklenburg, Eastfriesland,

* Since the above was written we learn that Mr. Oncken has proceeded to England, partly to plead in behalf of the Copenhagen church, and induce our English brethren to forward petitions, &c.

and other districts of Germany; and for Denmark, 40,000 Danish tracts have been printed, and an edition of 5,000 Danish Scriptures is in course of publication.

The progress of the mission in Denmark has been peculiarly cheering. "Strange to say," writes Mr. O., "while our brother is retained in prison, the meetings for preaching are allowed to go on, and are visited by between 200 and 300, not a few of whom have been converted, and have offered themselves for baptism." The church now contains more than 30 members. Mr. Munster was installed to the pastoral charge of it in June.

A church has been constituted at Langeland, in the Great Belt; nine were baptized on that occasion, and others have been added to the number. Several have also been baptized, and a church has been organized, at Alborg.

Mission to Greece.

CORFU. (Ionian Republic).—H. T. LOVE, R. F. BUEL, preachers, MRS. LOVE, MRS. BUEL, MRS. H. E. DICKSON, school-teacher. *Apostolos*, native assistant.

PATRAS.—

2 stations; 2 preachers, 3 female assistants, = 5.—1 native assistant.

Mr. Love and family with Mrs. Dickson removed to Corfu in April, on account of the injurious effects of the climate of Patras on his enfeebled constitution. The temperature of Corfu was manifestly more congenial, yet even *there* he has suffered repeated attacks of his former maladies, and has been brought nigh unto death. Whether he is yet living, is subject of painful solicitude. Our last advices are only to Nov. 14; he was then partially recovered from a dangerous illness, but was anticipating a renewed attack in about four weeks from that date.*

Mrs. Dickson left Corfu in May for Scotland, her native country, with a view to the restoration of her health, but would probably return to Corfu about the middle of April. Mr. and Mrs. Buel took passage for Corfu *via* Malta from Boston the 27th inst.

The progress of the mission has, of course, been inconsiderable during the past year. At Patras, previously to Mr. Love's removal, the daily and Sabbath services were continued a short season, with more than ordinary interest. And when Mr. Love was sick, they were conducted a few weeks with great acceptance by *Apostolos*. Three young men of promise attended these means of grace daily, and four others, "to whom age had given judgment and respect in society," and who had been reading the Scriptures a number of months, solicited the same privilege. *Apostolos* was brought to a knowledge of the truth at Patras; and an English woman, for thirty years a member of the Greek church, was deeply impressed with a sense of her sins, and gave some encouragement to hope that she had become a child of God.

At Corfu, Mr. Love's operations have been limited chiefly to preaching in English two months during the absence of Mr. Lowndes, the distribution of tracts in the citadel through the instrumentality of some pious Wesleyan soldiers, and directing the labors of the native assistant *Apostolos*. The truth preached was listened to with apparent interest, and a few conversions ensued. The tracts were extensively read, and two of the four conversions appear to have resulted from their influence. A bookseller's shop was opened on one of the main streets of the city, and *Apostolos* stationed in it, as a "fearless and faithful champion for the truth." A few Greeks began to listen to the word of God. On the 12th of August, *Apostolos* was baptized. From that time, the spirit of inquiry seemed to be greatly on the increase. "There are, perhaps, 12 or 15 intelligent Greeks in Corfu," said Mr. Love Oct. 8, "who have been met inch by inch on the whole system of Christianity, according to the New Testament, and completely vanquished. They are now searching the Scriptures to 'see if these things be so.'"

The last letter from Mr. Love is of thrilling interest, pleading as from the tomb on behalf of the Greek mission. Having spoken of some recent attacks

* Since the Report was read, we have learned indirectly that Mr. Love survived the apprehended illness.

of a spasmodic affection, which had well nigh closed his earthly existence, and of his expectation of another attack on the 4th or 5th of Dec., he adds, "I come now to the burden of my soul. Fathers and brethren, pardon me, in the few words I am able to speak. I call you this day to record, that if this mission fail, I wash my hands in innocency. I have said what I could, I have done what I could. Oh God! have mercy on me that I have been no more holy! Have mercy on my brethren bought by the Lamb's redeeming blood, and *disobeying* the last command of their risen Lord! Have mercy on the churches,—satisfied themselves with the bread of life, and withholding it from the famishing!"

Having stated the importance of having *three* additional laborers in the mission, one to be stationed at Corfu, and two at Patras, the safety of the mission requiring at least two stations, he reverts particularly to Corfu, and in the language of one on the verge of life and ready to take his departure, he gives this solemn attestation: "As for Corfu, I regard the experiment as having been fully made and a great victory won. Supremacy of conscience—strict adherence to the word of God—individual responsibility—the cessation of an earthly priesthood—the spirituality of religion—voluntariness in its profession—faith in Christ crucified and arisen—redemption through His obedience, blood, and intercession—are principles which we have most openly and fearlessly declared. Such have been our principles; and for our practice,—we have in the sight of all southern Europe, amid the fears of friends and threats of foes, baptized a convert to these principles, into the name of the Father, and of the Son, and of the Holy Ghost. The dark waters of spiritual death have curled and murmured. But our Father has permitted no angry billow to roll over us. From the date of that event—(the baptism)—the interest of our labors has increased in a ten-fold degree, and the enemy are this day on the retreat.

"In respect to the principles above stated, only give them free course, and spiritually enslaved minds will receive an impulse that will heave the throne of despotism from its base, and Christianity in Europe will again be free, pure, and lovely."

WEST AFRICA.

The only mission of the Board in Africa, exclusive of the one which it is proposed to establish on the banks of the Niger, is the

Mission to the *Basas*.

EDINA.—I. CLARKE, preacher, MRS. CLARKE. *Kong Koba*, native assistant. Temporarily resident, A. A. CONSTANTINE, preacher, MRS. CONSTANTINE.

MADEBLI.—W. CROCKER, preacher.

BEXLEY.—JOHN DAY, preacher and school-teacher.

3 stations; 3 preachers, 1 preacher and school-teacher, 2 female assistants, = 6. 1 native assistant.

Mrs. Crocker, formerly Miss Warren,* died of fever at Madebli, August 28. "Had her life and health been preserved, she would, no doubt, have been eminently useful. Her prudence, self-denial, deadness to the world, and devotedness to the cause of God, peculiarly qualified her for the station she occupied." Her remains were interred in the mission lot at Edina.

With the exception of the inroads of death, and the severe sickness of Mr. Crocker, who has regained his health, the affairs of the mission have been prosperous during the past year. At Edina a church was organized near the close of 1839, of 14 members from the *Básá* Cove church, resident on the Edina side of the St. John river, (leaving 32 at *Básá* Cove,) and Mr. Day was chosen their pastor. Since his removal to Bexley, June 14, the care of the church in part, numbering 15 in January, has been devolved on Mr. Clarke, yet not so as to prevent his frequently visiting and preaching at King Joe's and Tatu's villages as heretofore. Preaching is also regularly maintained at Madebli and Bexley.

* Miss Warren was married to Mr. Crocker at Edina, June 2.

The school operations are in good progress. "The natives manifest an increasing interest in the education of their children." 40 children are connected with the school at Edina, under the care of Mr. and Mrs. Clarke,—28 boys and 12 girls. Mr. Crocker has 7 boys in his school at Madebli, and expects to add 5 or 6 more. Mr. Day at Bexley, 6 miles above Edina, on the St. John, has 31 scholars, of whom 12 are native boys. 3 of the scholars at Edina are supported by friends in Liberia,* one by Gov. Buchanan, one by the Edina Missionary Society, and one by Gov. Russworm of Cape Palmas; (the last by the name of Calvin Stockbridge, in memory of a brother who assisted Gov. Russworm in his education, and whose praise still lives in the churches of Maine.) The expense of a boy at school at Edina is estimated at 25 dollars, and of a girl at 20.

Some progress has been made in the preparation of books for the Bāsás. A Bāsá spelling book, of 32 pp. large 12mo, prepared by Mr. Clarke, was printed at Cape Palmas, without charge, by the Cape Palmas mission, in an edition of 800 or 900 copies; also a Bāsá hymn book, 32mo, containing 10 hymns, prepared by Mr. Crocker, 250 copies. The gospels by Matthew and John are revised for the press. A printing press and other apparatus, with materials for a printing office, &c., were sent out to the mission in August.

Messrs. Fielding and Constantine and their wives arrived at Edina, Dec. 3. They were to remain at that place until past their acclimation, and were then expected to proceed to the interior by the way of Fernando Po, and the river Niger.†

ASIA.

Missions to Burmah and the Karens.

MAULMAIN MISSION.

6 stations and 3 out-stations.

MAULMAIN.—A. JUDSON, preacher and translator; S. M. OSGOOD, preacher and printer; J. H. VINTON, preacher; E. A. STEVENS, H. HOWARD, TH. SIMONS, preachers and teachers, and their wives, = 12.

Ko En, assistant in translation; *Ko Shway Bay*, *Ko Woon*, *Ko Bau*, *Ko Ouk Moc*, *Ko Gway*, *Moung Shway Moung*, assistants in preaching; *Moung Shway Coen*, assistant in theological school; *Ko Zuh*, *Moung Shway Thoh*, school-teachers, = 10 native assistants.

AMHERST.—J. M. HASWELL, preacher, Mrs. HASWELL, = 2.

Moung Shway Gyah, assistant in translation; *Ko Taumungna*, *Moung Oung Men*, *Moung Shway Moung*, assistants in preaching; *Moung Shway Nee*, *Moung Shway Bay*, school-teachers, = 6 native assistants.

CHE'T'HING'SVILLE, (Sgau Karen).—*Ko Chet'thing*, preacher, *Kah Pau*, *Prah Kah*, *Zu Lau*, assistants in preaching, = 4 native assistants.

DON-YAHN, (Pgho Karen).—*Bah Mee*, preacher; *Ko Myat Kyau*, *Ko Chung Pau*, *Ko A Wah*, assistants in preaching, = 4.

NEWVILLE, (Sgau Karen).—*Panlah*, preacher; *Nau-Pé-pah*, assistant, = 2.

BOOTAH, (Sgau Karen).—*Taunah*, preacher; *Tah Oo*, *Pah Boo*, *Tah Bau Ko*, assistants in preaching, = 4.

Out-stations, *Balu Island*, *Tenobo* (Sgau Karen), *Teranah* (Peguan).

Total, 3 preachers, 1 printer and preacher, 3 teachers and preachers, 7 female assistants, = 14. 23 preachers and assistant preachers, 2 translating assistants, and 5 teachers, = 30 native assistants.

Miss E. Macomber, teacher at Don-Yahn, died at Maulmain, of fever, April 16, 1840. "Her mind was perfectly clear and calm to the last, and she was enabled to look forward to the period of her dissolution with evident pleasure."

The health of Mr. Judson, at the date of our last information (Dec. 22), was

* Mr. Sheridan has proposed giving ten acres of land to the school at Bexley, as a foundation for a manual labor school. The Board have also the pleasure to acknowledge a donation of \$50 to the mission, from Dr. Johnson, colonial physician.

† Since this Report was put to press, the mournful tidings have reached us of the death of Mrs. Fielding on the 3d of January after an illness of about nine days, and of Mr. Fielding a fortnight afterwards.

partially restored. The invitation of the Board to revisit his native country, reached him in August, at which time he was suffering under a relapse of his former complaint. He recovered, however, more rapidly than ever before, and his cough nearly subsided. In reply to the invitation, he writes, under the above date, "I cannot persuade myself that it is my duty to leave my work at present, but to wait and see whether I shall well sustain the next rainy season. If, notwithstanding continued care, I should experience a *severe* relapse, and my brethren should concur in the measure, I would avail myself of the invitation of the Board, as a last resort, and turn my face, with a clear conscience and many delightful anticipations, towards my native land."

Preaching, as in former years, is regularly maintained by the missionaries and native assistants, in their several departments. Mr. Judson, though unfitted for laborious effort, is able to conduct a morning service on the Sabbath for the Burman church, as formerly. He has also the more immediate charge of the Burman preaching assistants, "who are employed in going about the town and neighboring villages, occupying *zayats*, and making known the gospel to all who will give them a hearing." They meet Mr. J. at the native chapel every morning, report the labors of the preceding day, and pray for a divine blessing on the day before them. The church contained in October last 145 native members, of whom 16 had been received during the year. There were also several applicants for baptism, some of whom had been approved by the church. The English church, in charge of Messrs. Stevens and Simons, have also regular worship in the chapel, permission having been given to the soldiery "to attend divine service on the Sabbath, at such place and in such manner as their denominational views inclined them."

The labors of Mr. and Mrs. Vinton have been distributed, as heretofore, among the Karen stations during the dry season, the alternate season being devoted to the charge of a Karen boarding-school at Maulmain.

At Amherst, preaching is conducted both in English and the native tongue, and excursions have been made by the assistants to neighboring villages, with good encouragement.

The whole number of preaching places, exclusive of out-stations, is 12; average aggregate attendance about 800.

The following is a table of churches and baptisms, &c., as reported July 1, 1840.

	Chh.	Bap.	R'd. by let.	Exclu.	Susp.	Died.	Dism.	Pres. No.
Maulmain	2	26	8	7	1	1		170
Amherst	1	2	3				2	16
Chet'thingsville	1	6	5					112
Don-Yahn	1	4			1			30
Newville	1	10			1	3	3	74
Bootah	1	2	3		2	3	2	52
	7	50	24	7	5	7	7	454

Schools.—Eleven schools are in operation,—including the Karen boarding-school, with an average attendance of 60 pupils, in charge of Mr. Vinton; the Eurasian school, taught by Mr. Simons; the Maulmain high school, taught by Mr. Howard; and the theological school, under the care of Mr. Stevens. The theological school had 10 pupils in the earlier part of the year. The extract which follows is from the report of the school for the term commencing July 20, and ending Nov. 11, 1840.

"The studies pursued have been chiefly the New Testament and a brief outline of ecclesiastical history given in the form of lectures. In the New Testament, the class has completed the Life of Christ, having gone through the *thirty-five* last sections of the work, together with the epistles of Hebrews, James, first and second of Peter, first, second and third of John, and the epistle of Jude. The method of study has been the same as that heretofore pursued—explanatory remarks being made and passages of scripture given for reference, all which are required to be committed to writing.

"The lectures on ecclesiastical history embraced a brief outline of the history of the church from the birth of Christ to the present time. The class were required to note them down as delivered, and, since the course was completed, have been occupied a part of each day in studying what they had thus written. The subject being one of novelty to them, and much time being necessarily occupied in securing a fair and correct copy of the lectures, they have *studied* the history only as far as the account of Mahomet. They seemed interested in the study, and I trust the time devoted to it has not been misapplied.

"In addition to these studies, the class has been required to write original themes once in two weeks.

"In regard to the number of students, the average of daily attendants has been but seven. This, I am sorry to add, has been owing in part to the misconduct of some who were formerly connected with us. At the commencement of the present term, three, who were members of the seminary at the close of the last, were dismissed for improper conduct, and one left of his own accord. There are at present besides the assistant, one Karen, and four Taling students. The Touthoo was obliged to return home some time since, but expects to be present again at the opening of the next term. The preaching assistants, as formerly, have attended the recitations on the Epistles four times in the week, but have not been so general nor so constant in their attendance as heretofore.

"In addition to the daily morning and evening devotions of the school, the instructor has appropriated one evening in each week to special religious exercises with the students, and to familiar conversation on miscellaneous topics; chiefly such as are connected with their studies and with their character as theological students. These meetings seem to have been attended with useful results; and may it be our fervent prayer continually, that by these and other means the Lord will raise up many of this people to become efficient ministers of the word among their countrymen."

The following is a report of the Maulmain High School for the year ending December, 1839.

"During the past year considerable changes have taken place in the school, some of the larger scholars having left, and others taken their place. The number has gradually increased. There were present to-day 34 boys and 13 girls, making 47 in all; and they form a more promising selection than at any previous examination.

"The course of study has been nearly the same as formerly stated,—reading and writing, both English and Burmese, and translating from one language into the other, geography, arithmetic and grammar. Most of the scholars, on entering the school, were ignorant even of the alphabet,—and now, with the exception of a few who have lately entered, almost the whole school can read with more or less fluency, and their writing-books exhibit various degrees of proficiency in penmanship.

"The religious instruction of the scholars has been particularly attended to,—and in addition to the two young men who were formerly baptized, three promising lads have been lately admitted into the church, and several others are requesting the same privilege."

The members of the school at Amherst (about 40) are from the first families in the place, and attend with much regularity. Of the Eurasian school, the number of members on the list was 47 boys and 35 girls, = 82; in regular attendance 36 boys and 33 girls, = 69. The whole number of pupils in all the schools was about 300.

Printing Department.—The table below exhibits the amount of printing at Maulmain in 1839.

Statement of Printing in 1839.

	No. Cop.	No. pp.	Total pp.
<i>Burman Scriptures:</i>			
Bible, from 1st Samuel to Isaiah, 38th chap., 400 pp. 4to.,	5,000	800	4,000,000
<i>Burman Extracts from Scripture:</i>			
Digest, 2d part 8vo.,	20,000	56	1,120,000
Index to 2d part,	2,000	12	24,000
Sermon on the Mount, 18mo., 3d edition,	6,000	24	144,000
Commandments, &c., on cards,	200	4	800
Questions on Life of Christ, vol. 3, 18mo., 1st edition,	1,000	216	216,000
Questions on Life of Christ, vol. 4, 18mo., 1st edition,	1,000	192	192,000
Total of Extracts from Scriptures,	30,200		1,696,800
<i>Burman Tracts:</i>			
Hymns, 18mo., 2d edition,	1,000	100	100,000
Catechism of Religion, 18mo.,	1,000	12	12,000
On Prayer,	6,000	132	792,000
Letter to Burman Christians, 18mo., 1st edition,	1,500	56	74,000
Fishes of Men, 18mo., 1st edition,	1,500	16	24,000
Total of Burman Tracts,	11,000		1,002,000
<i>Peguan Tract:</i>			
Epitome of the Old Testament, 12mo., 1st edition,	3,000	72	216,000

Totals:	Cops.	Pages.
Burman Scriptures,	5,000	4,000,000
Burman Extracts from Scriptures,	50,200	1,696,800
Burman Tracts,	11,000	1,002,000
Peguan Tract,	3,000	216,000
Grand total,	49,200	6,914,800

Total amount of printing at Maulmain, from the beginning, 61,965,000 pp.

The total number of pages issued from the depository, during the year 1839, was only 1,399,176, distribution being limited chiefly to British Burmah.

The operations of the printing department in 1840 were mostly restricted to the quarto revised edition of the Burman Bible, the last sheet of which was committed to the press Oct. 24, 1840. The following extracts from a letter of Mr. Judson, dated Dec. 28, 1840, furnish gratifying evidence of the faithfulness and ability with which the revision of this invaluable translation has been executed.

"The revision of the work has cost me more time and labor than the first translation. I have availed myself of the latest and best exegetical works in the department of biblical criticism, especially the German, and have spared no time to select and incorporate, in the new edition, the most approved results of the labors of European and American philologists.

"In the first edition of the Old Testament, I paid too much regard to the critical emendations of Lowth, Horsley, and others. In the present edition, I have adhered more strictly to the Hebrew text. In my first attempts at translating portions of the New Testament, above twenty years ago, I followed Griesbach, as all the world then did; and though, from year to year, I have found reason to distrust his authority, still, not wishing to be ever changing, I deviated but little from his text, in subsequent editions, until the last; in preparing which I have followed the text of Knapp, (though not implicitly,) as upon the whole the safest and best extant; in consequence of which, the present Burmese version of the New Testament accords more nearly with the received English.

"As to the merits of the translation, I must leave others to judge. I can only say, that though I have seldom done any thing to my own satisfaction, I am better satisfied with the translation of the New Testament than I ever expected to be. The language is, I believe, simple, plain, intelligible; and I have endeavored, I hope successfully, to make every sentence a faithful representation of the original. As to the Old Testament, I am not so well satisfied. The historical books are, perhaps, done pretty well; but the poetical and prophetic books are, doubtless, susceptible of much improvement, not merely in point of style, but in the rendering of difficult passages, about which the most eminent scholars are not yet agreed.

"I commend the work, such as it is, to God, to the church in Burmah, and to my successors in this department of labor, begging them not to spare my errors, and yet not prematurely to correct a supposed error, without consulting the various authors which I have consulted, and ascertaining the reasons of my position; and especially not to adopt a plausible correction, in one instance, without inquiring whether it is admissible and advisable in all parallel and similar passages.

"In prosecuting the work, I have derived valuable aid from several of my missionary brethren, especially from br. Wade formerly, and br. Jones, now of Bangkok,—latterly from the brethren Mason, Comstock, and Stevens. Of several hundred suggestions that have been sent me from different quarters, I have sooner or later adopted by far the greater part, though in many cases with some modification. Nor ought I to forget my native brother, Moug Eui, my faithful fellow-laborer for many years, even before the present revision was begun,—one of our most judicious and devoted assistants."

Rangoon Mission.

RANGOON (Burman).—E. L. ABBOTT, preacher, Mrs. ABBOTT; *Ko Thah-a*, native preacher; *Tong Byou, Moug Yé, Shway Weing*, native assistants.

MAUBEE (Karen).—*De Poh, Moug Koo, Moug Mway, Oung Bau, Pah Yoh*, native assistants (as reported the previous year).

Out-stations, *Pantanau, Pegu, Bassein*.

2 stations and 3 out-stations; 1 preacher and 1 female assistant, = 2.—1 native preacher and 3 native assistants, = 9.

Mr. and Mrs. Abbott reside temporarily at Sandoway, in Arracan, but devote their efforts chiefly to the promotion of the Rangoon mission.

Near the close of 1839 (Nov. 4), Mr. Abbott visited Rangoon, in company with Mr. Kincaid, by special invitation of the Rangoon viceroy. They saw most of the Rangoon church-members while there, and held repeated worship with them. They generally appeared well, but of some they "stood in doubt." Only 14 of the church remain in that town and vicinity.

"At Maubee and in the surrounding villages several of the assistants had spent their time in preaching from house to house, attending funerals and conducting meetings on the Sabbath. A few cases (four) of backsliding had occurred. One individual would probably be excised; the others appeared

penitent. A large number of converts were anxious to be baptized." "The Pantanau church were walking in the fear of the Lord and in the comforts of the Holy Ghost, and very many in the surrounding villages were turned unto the Lord during the year." "The young chief at Bassein was as active as ever,—his house a Bethel, and many from the neighboring and the distant villages resorting to him, to learn to read and how to worship God." He is the only one who had been baptized in all that region, but the assistants, who had visited there, supposed that from 600 to 1,000 were then decidedly Christians. Messrs. Abbott and Kincaid were visited at Rangoon by many Karens, six or seven of whom they examined as native assistants. These assistants had from 20 to 60 families under their care, and were pastors as well as preachers, but not having been ordained, could not administer the ordinances. But "one settled design appeared to engross all their thoughts and their wishes,—the spread of the gospel and the salvation of their countrymen."

In Feb., 1840, Mr. Abbott left Maulmain for Arracan, and on his arrival at Sandoway, sent Tong Byou and Mounng Yé to Bassein, to inform the Karens of his coming, and to invite them to visit him. Mounng Yé returned with 31 in April, and Tong Byou with as many more in May. Others arrived at different periods, some with a desire to be baptized, and others to obtain religious books. During the following months Mr. Abbott had a school of 50 students, and many others sought admission to it who could not be received. Most of these were preparing to become assistants in the mission, and had come from six to twelve days' journey to obtain instruction and baptism. Twenty-six were baptized prior to May 10, and the whole number from the time of Mr. Abbott's arrival till September 5, was 51. The boarding-school was closed about the first of September. Thirty of the scholars had been previously dismissed on account of the prevalence of fever and cholera. Five of the students died. Those who remained made rapid progress in their studies, and appeared all to be sincere followers of the Lord Jesus.

The following extracts are from a letter of Mr. Abbott, dated Sandoway, May 19, 1840. Having spoken of the expenses of his school and of his design to employ 18 assistants, in Burmah and Sandoway, whom he had already selected, and was expecting to assign their locations, he says,—“Nearly all these assistants are *now* at the head of large congregations of Christians, and are, in fact, *pastors*, except in administering the ordinances.” “As to how many Christians are in Burmah, I dare not tell what I think. There are *baptized* at Maubee 323, at Pantanau 48, and in Bassein 27. The last are scattered over a region of several hundred miles, and are principally heads of villages, and leaders of Christian congregations. As to the entire number of *nominal* Christians, some of the *assistants* think there are 4,000, but as I have no *data* on which to found an estimate that is satisfactory, I can give no opinion.”

Ava Mission.

Of the church at Ava no recent information has been received. An account of the labors of Mr. and Mrs. Kincaid, who belong to this mission, will be given in the report of the Arracan mission.

Tavoy Mission.

TAVOY.—J. WADE, F. MASON, preachers, and their wives; on a visit to this country, C. BENNETT, preacher and printer, MRS. BENNETT, = 6.

Ko Lah, Ko Myat-la, native assistants, = 2.

Out-stations.—Mata, and 7 other villages. 9 native assistants.

MERGUI.—L. INGALLS, preacher in Burman, D. L. BRAYTON, preacher in Pgho Karen, and their wives, = 4.

Mounng Tha Zau, Burman assistant, *Sau E-pau*, Karen assistant, = 2.

Out-stations.—Kabin, and 7 other villages. 7 native assistants.

2 stations and 16 out-stations; 4 preachers, 1 preacher and printer, 5 female assistants, = 10. 20 native assistants.

Mr. and Mrs. Hancock left Tavoy in September, and are on their return to this country, on account of Mrs. Hancock's ill health. Mr. and Mrs. Bennett are expected to return to the station before the close of the year.

The labors of the Tavoy missionaries have been similar to those of previous

years. Excursions were made during the dry season to Yè, Mata, &c., by Mr. and Mrs. Wade, and to the southern stations by Mr. Mason. The rainy season was spent at Tavoy in teaching, preaching, and the preparation of books.

The churches have generally enjoyed a good degree of prosperity, continuing steadfast in the faith, and receiving some enlargement, yet manifesting less engagedness than at some former periods. "As to the state of piety in the Mata church," Mr. Wade writes in July last, "we must say of it as we have to say of every church where there is no special revival; the members generally remain steadfast, but there is too great a want of vital piety. They are like trees in time of drought, which bear some fruit, but not so plenty, nor of so good quality, as in better seasons."

Schools.—The school at Mata for the dry season was taught as heretofore by Mrs. Wade. "It contained 50 pupils, and was very interesting, as the pupils are becoming more and more intelligent every year. The study of the Scriptures, together with daily instruction, appeared to make an abiding impression on their minds." All who were baptized there, had been members of the school of that and former years. Mr. Wade had a daily catechetical class. There was also a Sabbath school, for children and adults, in which Mr. W. conducted the Pgho department, and Mrs. W. the Sgau.

The boarding school at Tavoy, in charge of Mrs. Wade, during the rainy season, contained 30 or more pupils. The first class, which numbered 18, was composed partly of the assistants and school-teachers, who were taught daily by Mr. Mason and Mr. Wade in the Scriptures. All the scholars were church members except a few of the youngest. The day school consisted of children of Burman Christians in Tavoy, and a few others, and was taught by Mrs. Mason.

The following table exhibits the state of the churches and schools connected with the Tavoy station for the year ending July 1, 1840.

	Churches.	Baptized.	Excluded.	Present No.	Boarding school.	Day schools.	No. of pupils.	Native assistants.
Tavoy,	1	2		14	1	1	50	2
Mata,	1	18	5	310	1	1	50	1
Yè,	1	7		29	2	2	15	2
Toung byouk,	1	5			1	1	6	1
Pai,					1	1	2	1
Pa-sau-oo,	1	16		42	1	1	18	1
Pyeè khya,	1	4	2	55	1	1	8	1
Katay,	1			15	1	1	2	1
Palau (Head Waters),	1	4		8	1	1	4	1
	8	56	7	473	1	10	155	11

Translations and printing.—Mr. Mason has continued the revision of the New Testament, to which he devotes more time than to the original translation; in which also he is assisted by Mr. Vinton of the Maulmain mission. The precarious state of Mr. Wade's health forbids much sedentary labor. The amount of printing executed in Sgau and Pgho, as reported for the year ending July 1, 1840, was of

Scriptures,	cops.	pp.
Tracts,	6,000	2,450,000
School-books,	1,000	198,000
	1,500	228,000
	8,500	2,876,000
Previously reported,	60,000	3,112,000
Total amount of printing at Tavoy,	68,500	5,988,000

Issued in 1839–40, 5,211 cops., or 810,562 pp.

The operations of the press are now suspended, but will be recommenced immediately on the return of Mr. Bennett. Mr. B. will carry out with him a fount of reduced Karen type, and another of reduced Burman, which have

been prepared with much care under his superintendence during his late sojourn in this country (I). A large body of the Karen population are able to read, and are importunate for religious books.

At Mergui Mr. Ingalls, besides preaching and conducting a bible class on the Sabbath, holds a meeting every evening in the week, and during the day preaches in the zayat to all who will attend. Excursions are also made by him and Mr. Brayton, who is more especially devoted to the Pgho department, into the Karen settlements in the province, with great encouragement. Preachers and school-teachers are stationed at several of these places; and at Kabin a Karen association of churches was organized, during a meeting of days in Feb., 1840, to be convened annually. Several schools are taught; those at Tavoy are boarding-schools. 24 of the pupils are church-members, and 9 or 10 are engaged in the study of the Scriptures. The table below is compiled from the report of the station and Karen out-stations, for the year ending July 1, 1840.

Table of Churches, Schools, &c.

	Chs.	Bap.	Exc.	Wl. no.	Sch.	No. pu.	Native Assistants.
Mergui,	1	1	2	5	2	30	Moung Tha Zau, Sau E-pau.
Kabin,	1	13		75	1	10	Moung La.
Thing-boung,	1	2		11			Mau Qua.
Mazau,	1	10		11			Me-ngo.
Tewah,	1	14		17	1		Moung Ya.
Yaboo,				2			
Thurabwa,					1		Kau-pau.
(Pgho) K'mak-kah,	1	4		10			Tondee.
(¹) Tigerhead,							Kon-blou-pau.
	6	44	2	131	5	40†	

The churches at Mazau and K'mak-kah were formed the last year.

Our last intelligence from the station was of September, at which time there was evidence of the presence of the Holy Spirit at Mergui and in the jungle. In the latter were many inquirers, and one of those who had been excluded from the Mergui church, Moung Pokesee, was subject of deep repentance, and would probably be restored.

Recapitulation of the Burman and Karen Missions.

MISSIONS.	MISSIONS.																
	Stations.	Out-stations.	Preachers.	Prea. and Teach.	Prea. and Print.	Female Assist.	Total Mis. and As.	Native Assistants.	Churches.	Baptized.	Dismissed.	Excluded.	Reed. and Resd.	Died.	Present Number.	Schools.	Scholars.
Maulmain,	6	3	3	3	1	7	14	30	7	50	7	7	24	7	454	11	300†
Rangoon,	2	3	1			1	2	9	2	51					449	1	50
Ava,	1														*19		
Tavoy (including Mergui),	2	16	4		1	5	10	20	14	100		9	6		604	16	200†
Totals,	11	22	8	3	2	13	26	59	25	201	7	16	30	7	1526	28	550†

Mission to Siam and China.

2 stations.

BANGKOK (Siam).—

Siamese Department.—J. T. JONES, C. H. SLAFTER, preachers, R. D. DAVENPORT, preacher and printer, and their wives.

Chinese Department.—W. DEAN, J. GODDARD, preachers, and their wives; Keok Cheng, native assistant.

MACAO (China).—J. L. SHUCK, preacher, Mrs. SHUCK.

5 preachers, 1 printer and preacher, 6 female assistants, = 12. 1 Chinese assistant.

Mr. and Mrs. Jones left this country for Siam on the 12th of January. Mr. and Mrs. Goddard arrived at Bangkok, from Singapore, October 16. Mrs. Reed,

* As given in last Report.

having left the mission on account of the sickness of her child, arrived in this country November 28.

At Bangkok three places have been occupied the past year for stated preaching, one in Siamese and the others in Chinese. The Chinese exercises at the bazaar have been conducted a part of the time, in the absence of Mr. Dean, by Keok Cheng.

The Chinese church numbers 13, of whom 7 were baptized the last year. Hope is indulged of the conversion of one Siamese.

Good attention is given to the circulation of tracts, and repeated excursions have been made by Messrs. Davenport and Slafter, in Bangkok and vicinity, for this purpose. "Hundreds and thousands anxiously apply for and read the books, and thus a knowledge of the only name given under heaven among men whereby we may be saved, is diffused far and near."

The amount of printing for the year ending July 1, 1840, was

Of Scriptures, including 10,000 copies of Matthew,	65,000 copies in Siamese.
Do.,	7,500 copies in Chinese.
Of Tracts, five in number,	75,000 copies in Siamese.
Do.,	about 10,000 copies in Chinese.
The number of pages of Scriptures, Siamese and Chinese, was	
Do.	1,171,000
Tracts, do.	2,295,600
	<hr/>
	3,466,600

53,251 copies of books and tracts were distributed.

The operations of the printing department were reduced by the mission in February, 1840, in consideration of the fewness of their number, and the desirableness of maintaining a due proportion of the several departments of missionary labor. "We have been led to the adoption of this resolution, not from the fact that the Siamese, Chinese, Laos, Cambojans, Malays, Burmese and Peguans, residing in this country, have all been supplied with Christian tracts, for in only two of these languages have we printed at all, and in those but a partial supply for the demand; nor has it been for the want of matter prepared for the press; neither because our printing exceeds that of other stations compared with the wants of the people; but simply from the consideration, that with our limited numbers we are unable to carry forward other departments of the mission in proportion with present efforts in this, and with the hope that by a retrenchment in this particular, aid may be furnished toward sending out those candidates for missionary work who might come to our aid, but who are now detained in America for want of funds. We would be glad, instead of diminishing our effort in the printing and circulation of Christian books, greatly to increase the number of these important auxiliaries, provided we had men for corresponding effort in the teaching and preaching departments. But we would rather forego the advantage that might be expected from an increase of tracts, for the greater advantage of an increase of living teachers."

Two boarding-schools, one Siamese and the other Chinese, have been taught by Mrs. Davenport and Mrs. Dean, the former containing from 5 to 7, and the latter from 10 to 12 pupils.

At Macao Mr. and Mrs. Shuck continue their labors as usual. Under date of January 4 of this year, he says, "Yesterday, in several houses, in the streets, and in a temple, I preached Jesus to the people. One idolater became incensed at my remarks, and seizing a tract from the hands of a man who had just received it from me, dashed it to the ground. Many, however, who were standing round received tracts and listened to what I had to say." Mrs. Shuck daily teaches 7 children, 3 of whom are Chinese, and the number can be increased in proportion to the supply of funds.

Mission to Arracan.

2 stations.

RAMREE.—G. S. COMSTOCK, L. STILSON, preachers, and their wives. *Moung Net, Ko Thah Oo, Moung Kywet, Thoo Pau Oung*, native assistants.

AKYAB.—E. KINCAID, preacher, Mrs. KINCAID. *Moung Na Gau, and Ko Bike*, native assistants.

3 preachers and 3 female assistants,=6. 6 native assistants.

Messrs. Comstock and Stilson reside at opposite ends of Ramree, in order to communicate the gospel more largely to its population. They have labored in preaching and distributing tracts, assiduously and with some degree of encouragement. On one occasion they visited Cheduba with two assistants and 40,000 tracts. In about 15 days the tracts were all distributed by the assistants. Very few cavilled at the truth; at some villages the people continued listening and inquiring till late at night. Ko Thah Oo and Thoo Pau Oung, the last an aged Christian from Akyab, have since returned to Cheduba, to preach and distribute books.

The following entry in Mr. Comstock's journal the 10th of May, gives a summary view of the state of the mission at that date.

"A year has elapsed since we located at Ramree. The gospel has been preached on Lord's days, and the evenings of other days, to congregations varying from 10 to 100 or more. Thousands have heard of Christ at our house,—large quantities of Scriptures and tracts have been put in circulation, and two native assistants have been engaged daily, ever since our arrival, in declaring the truth, and a part of the time four were employed by br. Stilson. Still, none have given satisfactory evidence of having been born again. The little church (of 11), constituted soon after we came here, has lost two members, one by exclusion, and one by dismissal to the Maulmain church." Mr. Comstock next speaks of two or more who are interesting inquirers; and adds, "The congregation this morning was very large, and six different races, calling the Burmans and Mugs but one, listened in a language they could understand to the wonderful works of God." The most encouraging cases are from the Mug Mussulman population, who number about 1,000 in the place, besides 1,000 more in the district. Villagers come from several other neighborhoods, who listen to the gospel with much interest, and solicit tracts.

Mr. Kincaid arrived at Ramree from Maulmain, in company with Mr. Abbott, near the close of February, 1840, and at Akyab, April 22. At Akyab he found a native church of 13 members, but in a languishing condition; all, with one exception, were baptized about 25 years ago. Mr. Kincaid immediately established religious meetings in the town at several different places, the congregations varying from 20 to more than 100. The two native assistants also labored with great industry. In a short time interesting inquirers appeared; and in May, three, who gave good evidence of conversion, were baptized. Two others wished to be baptized, and there was much reason to think that they had felt the renovating influence of the Spirit. Among the inquirers was one of peculiar interest, who had been sent, many years ago, by the king of Ava, into Arracan, to explain to the priests and the people the sacred books. He now says to the priests, "I have found the true religion, after worshipping idols and pagodas for more than 90 years." At our last dates (Aug. 26), though the missionaries had been much afflicted with sickness, and the work had in consequence been interrupted, the number of inquirers had increased. About 30 professed to believe the gospel, who treated the mission with all kindness openly, but had not gathered sufficient courage to come out publicly and be baptized. One, who had been prevented from fulfilling the rite by sickness, died in the triumphs of the Christian faith. The prospects of the station were good; a mission-house and premises had been purchased, and Mr. Kincaid, though his heart was still turned to Ava, was content to abide in Arracan, according as the will of God might be. From a letter of more recent date, we learn that he had been sick with cholera and nigh to death, but was convalescent, and about to visit Ramree.

At Sandoway, Mr. Abbott's labors having been chiefly in behalf of Karens from Burmah, an account of them was given in connexion with the Burman

missions. The Arracanese have occasionally called on him and received books, and on returning have appeared to understand what they had read. Mrs. A. has taught some Burman females, who have listened to the gospel with apparent interest. A native school has been supplied with Christian books.

Mission to Asam.

2 stations.

JAIPUR.—N. BROWN, C. BARKER, preachers, O. T. CUTTER, printer, and their wives. Ramsagar, school-teacher, Boliram, assistant teacher. Bibhuram, assistant translator in A'sámese.

NAM SANG NAGA HILLS.—M. BRONSON, preacher, MRS. BRONSON.

3 preachers, 1 printer, 4 female assistants, = 8.—3 native assistants.

Mr. and Mrs. Barker and Miss Bronson arrived at Jaipur May 14, 1840. Miss Bronson removed soon after to the station occupied by her brother, but was attacked with sickness, consequent to exposure and hardship while on her way from Calcutta, and with brief intervals was subject to fever during several months following. On the 8th of October she was again attacked with fever at Jaipur, to which she had been conveyed, and on the 8th of December was removed, in the exercise of an "unshaken hope in Jesus and His righteousness," to her reward in heaven.

The operations of the mission, though interrupted by the removal from Sadiyá and the sickness of nearly all its members at different periods, calling for the kindest sympathies and intercessions of the churches, have nevertheless been prosecuted with good fidelity. At Jaipur, beside the ordinary worship in A'sámese, which is occasionally attended by nearly a hundred persons, opportunities are improved to give religious instruction to Chinese employed in the culture of tea. Some of these profess to be Christians, of the Roman faith, and have appeared attentive to the truth, and solicitous to obtain Scriptures and tracts. The people of the country begin to discuss the subject of religion, and the brahmins appear to be alarmed. Some of the elder scholars have refused to join in their festivals as formerly.

A school of 15 boys is taught by Mr. Cutter at a Fakial or Shyán village a few miles below Jaipur, and one at Jaipur by Mrs. Cutter with an average attendance of 20 or 25. Hope is entertained that a work of grace has been commenced in one who is employed in the mission, and others are inquiring after the way of life.

Printing, &c.—The following works were printed at Jaipur in 1839.

Spelling book and reading lessons in English, A'sámese, Singpho and Nága,	}	64 pp.	500 cops.
Vocabulary or reading lessons, in the same,		56 "	250 "
Catechism in Nága,		16 "	300 "
Phrases in English and Nága,		30 "	300 "
" " " and Singpho,		30 "	300 "
Alphabet and combined letters in A'sámese and Bengali,		16 "	2000 "

and in 1840, an A'sámese Catechism, in Bengali characters, some copies of which have been distributed, the History of the Creation and the History of the Deluge, in the native character, and Mrs. Cutter's Vocabulary and Phrases, 300 cops., &c.

Mr. Bronson made his second visit to the Nága Hills in the beginning of 1840. "He was received with great kindness by the natives—a small house was built for his accommodation, and encouragement given for the establishment of a school." His family was removed to the station in March. A school was opened, containing some 20 scholars, and of late religious worship has been steadily conducted in A'sámese. The natives shew an uncommonly kind regard to the operations and plans of the station, and several efficient friends and donors have been raised up for its support.

Mr. and Mrs. Barker, who were originally designated to the Nágas with the expectation that they would be accompanied or followed by others who should labor for the benefit of the A'sámese, have been transferred to the latter, no others having been yet appointed to that country. He will probably be stationed at Jorhath or Rangpur, one the ancient and the other the present capital of that part of A'sám.

Mission to the Teloogoo.

2 stations.

MADRAS.—

NELLORE.—S. S. DAY, S. VAN HUSEN, preachers and their wives, = 4.

1 native (Tamil) assistant.

Mr. and Mrs. Van Husen arrived at Madras March 9, 1840, and on the 21st reached Nellore, 110 miles north of that city. Mr. and Mrs. Day had removed to their new location a few days previous.

Nellore is in the midst of a dense Teloogoo population, and for this and other reasons is peculiarly eligible for a central permanent station. The missionaries have rented a good mission compound, of government, at a nominal price, and have erected a mission building and zayat. In this last, which stands on one of the principal roads, the Scriptures are read and expounded in Teloogoo every morning, and a sermon preached every Lord's day. The ordinary number of attendants is about twenty-five. On the 27th of September the first Teloogoo connected with the mission was baptized in the Pennar river in the presence of several thousand spectators. Two other individuals were baptized at Madras in 1839, one an Eurasian and the other a Tamil. (On a previous occasion Mr. Day baptized the present Tamil assistant.)

Before the removal of Mr. Day to Nellore, he was accustomed to preach to the Madras English church, beside superintending two native schools averaging together about 90 pupils. The church is now destitute of a pastor.

Several tours have been made for the distribution of Scriptures and tracts. In one by Mr. Day, in the early part of 1839, he distributed about 3500 tracts and nearly 500 portions of Scripture, chiefly Matthew, giving usually but one tract to an individual, and *that* on proving his ability to read. In May of last year Messrs. Day and Van Husen attended two festivals celebrated at a few miles distance from Nellore, at both of which they gave away about 2000 tracts and 700 portions of Scripture—the latter to such usually as had been first required to read. Both tracts and Scriptures were generally received with marked interest.

RECAPITULATION.*

The number of Indian missions, is	8
“ “ “ stations and out-stations in do.,	14
“ “ “ missionaries and assistant missionaries in do.,	28
“ “ “ native assistants	11
“ “ “ churches	12
“ “ “ baptisms reported the last year	182
“ “ “ present number of church-members	800†
“ “ “ schools	6
“ “ “ scholars	159
The number of European missions, is	3
“ “ “ stations and out-stations in do.,	21
“ “ “ missionaries and assistant missionaries in do.,	7
“ “ “ native preachers and assistants	19
“ “ “ churches	25
“ “ “ baptisms the past year	90†
“ “ “ church-members	414†

*The above recapitulation contains the principal items of the Table prepared by order of the Convention (see p. 141). A few changes are made in the aggregates, to correspond with more complete returns received from some of the missions since the adjournment of the Convention, and embodied in the Report.

In the mission to West Africa, there are three stations, six missionaries and assistant missionaries, one native assistant, one church of 15 members, and three schools containing 78 scholars.

The number of the Asiatic missions, is	8
“ “ “ stations and out-stations in do.,	41
“ “ “ missionaries and assistant missionaries in do.,	56
“ “ “ native assistants	71
“ “ “ churches	30
“ “ “ baptisms the past year	214
“ “ “ church-members	1600†
“ “ “ schools	35
“ “ “ scholars	635†

Making a *total* of

- 20 missions,
- 80 stations and out-stations,
- 97 missionaries and assistant missionaries,
- 102 native preachers and assistants,
- 68 churches,
- 487 baptisms the past year,
- more than 2900 members of mission churches,
- 44 schools, and
- 872† scholars.

The number of missionaries and assistant missionaries sent abroad the past year, is ten:—four to Africa, two to Greece, one to Siam, two to the Otoes, and one to Shawanoe. The number of native preachers and assistants has been increased by seven. One assistant missionary has returned from the Otoe mission, two from the mission to the Oneidas, &c., one assistant missionary from Siam, and two assistant missionaries (one of them a printer,) from Tavoy.

One missionary and four assistant missionaries have died.

A printing establishment has been commenced at Edina for the use of the Bása mission, and founts of type in Cherokee, and in Burman and Karen of a reduced size, have been added to the establishments at Shawanoe and in Burmah. About 13,350,000 pages of the Scriptures and Tracts have been printed during the year, chiefly at Maulmain, Tavoy, and Bangkok.

The receipts of the Board for the past year, exclusive of appropriations from other institutions, and of loans, were	\$56,948 42
And the expenditures for the same period,	61,860 27
Excess of expenditures above the receipts,	4,911 85
Appropriations from other Institutions,	24,100

CONCLUSION.

In anticipation of a deficiency of receipts, and with the purpose of averting, as far as possible, the evils of a burdensome debt, the Board adopted a system of limitations of expenditure, which was to go into operation at the several missions on the 1st of April, 1840. Of this system, adopted with extreme reluctance, and only from the conviction of its stern necessity, the operation may be learned, to some extent, from the following extracts from communications of the missions in Asia.

The Maulmain missionaries write in May, 1840,—

“Connected with the Maulmain mission are three boarding-schools, six day-schools, and the theological seminary. There are also in the Burman, Taling and the two Karen departments, no less than twenty-five assistants; so that in our judgment not less than 7,000 rupees are needed for the extra expenses of the mission. But the circular (of the Board) appropriates only 4,700. In order to bring our expenses within the limits prescribed, we must unavoidably dismiss some of our schools or some of our assistants.”

Information of the same kind has been received from the A'sám mission. “We were sorry,” said Mr. Brown, “to learn from your letters to the mission, that the funds of the Board are so low. I do not think that the sum allowed to the mission will be nearly sufficient to cover the extra expenses for the ensuing year.”

Mr. Wade of the Tavoy mission, gives a similar intimation. “I fear,” he says, Oct. 19, “we shall not be able to have any boarding-school at all, next rains, unless we overrun the sum appropriated by the Board for this mission.”—Mr. Brayton, at another station of the same mission, writes, “Shall I then suspend all operations at once, and send my little band of scholars back to the jungle, *disappointed, cast down, and dismayed*? This is indeed a trying question. I am quite sure, if the churches in America knew the importance of sustaining these schools and native assistants, there would be no want of *funds*. What can we do without these auxiliaries? Comparatively nothing.”

Mr. Abbott, writing from Sandoway in Arracan, says, “1,900 rupees are absolutely required for schools and assistants. As to assistants, I will simply say that I have the men selected. Nearly all these assistants are now at the head of large congregations of Christians.” (But Mr. Abbott is restricted to 1,000 rupees a year for such expenses.) He adds, after stating other particulars, “I mention all these facts and suggestions to the Board to aid them in limiting the extra expenses of Sandoway; and if I am to *retrench* in any particular, the Board will please say *in what*. I have put my estimate as low as I *dare* in the sight of God.”

From Siam, July 24, the missionaries write to the Board,—“Two days since, we received yours of March 7, 1840, and last evening we spent in spreading out the case before the throne of heaven. We are aware that the Board are very seriously embarrassed—that many pious, liberal hearts in our native land are deeply pained on account of this embarrassment,—and that the threatened overthrow of all our missionary operations would be a most insupportable calamity. Yet we see not how it is possible to relinquish any of our present permanent arrangements without a most serious, if not a fatal wound to the mission. With a confident hope that our dear brethren in Christ, on being informed of our circumstances, and the threatened ruin of our labors and hopes and plans, will not only help the Board to sustain our present doings, but enable them to send the men and means for a great enlargement, we are resolved to pray to the only God of missions, whose the money and the men are, to send us speedily the needed aid.”

REPORT OF THE TREASURER.

An abstract account of payments made by Heman Lincoln, Treasurer of the General Convention of the Baptist Denomination in the United States for Foreign Missions, &c., during the year ending April 16, 1841.

MISSIONS IN ASIA.

BURMAH, KAREN, A'SA'M, ARRACAN, SIAM, CHINA, AND TELOOGOO.

Passage of Mrs. Jones, wife of Rev. J. T. Jones, missionary to Siam,	212 50	
Outfit of Mrs. Jones,	157 95	
Printers' materials, for the printing department in Siam,	186 04	
Printing paper, for " " "	236 87	
Printers' materials, for " " A'sám,	357 57	
Cutting types, for " " Burmah,	440 00	
Sundry drafts of the Burman missionaries on the treasurer,	840 00	
Provisions, groceries, dry goods, books, medicines and other articles, sent to the various missionary stations in Asia,	4,562 55	
Funds remitted to Messrs. Boyd & Co., bankers and agents of the Board in Calcutta, for the support of the above missions, including donations for the same from the Am. and For. Bible Society, and the Am. Tract Society,	43,930 96	
		<u>50,924 44</u>

MISSION IN WEST AFRICA.

BA'SA MISSION, &C.

Passages of Messrs. Constantine and Fielding with their wives,	360 00	
Expenses of outfit of do.,	314 57	
Drafts of missionaries on the treasurer,	1,896 00	
Materials for a house in Edina,	149 80	
A royal press, and other materials for the printing department,	210 00	
Medicines, books, and other supplies,	1,012 79	
		<u>3,943 16</u>

MISSIONS IN EUROPE.

GREEK MISSION.

Remittances to Mr. Love, including a part of 1839, also grants from the Am. Tract Society,	3,111 11	
Sundry purchases,	95 33	
On account, in part of outfit for Mr. and Mrs. Buel,	127 07	
		<u>3,333 51</u>

GERMAN MISSION.

Rev. J. G. Oncken's draft on the treasurer,	250 00	
Remittances to Mr. Oncken, including donations from the Am. and For. Bible Society and from the Am. Tract Society,	4,600 00	
		<u>4,850 00</u>

MISSION TO FRANCE.

Payments and remittances,		2,333 10
---------------------------	--	----------

INDIAN MISSIONS IN NORTH AMERICA.

Press, types, and other printing materials,	554 70	
Sundry purchases of medicines, &c.,	171 58	
Drafts on the treasurer,	7,373 68	
		8,099 96

HOME DEPARTMENT.

AGENCIES.

Services of Rev. Jirah D. Cole, 8 months,	400 00	
Travelling expenses of do.,	36 51	
Services of Rev. G. S. Webb, 4½ months,	225 00	
Travelling expenses of do.,	40 00	
Services of Rev. Alva Woods, 3 months and 7 days,	215 38	
“ “ Rev. Alfred Bennett, 21 months,	875 00	
Travelling expenses of do.,	431 92	
Rev. John G. Pratt's travelling expenses,	12 00	
Services of Rev. D. C. Haynes, 7 months and 14 days,	311 12	
Travelling expenses of do.,	92 38	
Travelling expenses of the secretaries, treasurer, and other members of the Board in attending State conventions, associations and various other meetings,	444 50	
		3,083 81

PREMIUM AND DISCOUNT.

Discount on uncurrent money as per schedule, loss on exchange, with commissions for collecting drafts,	968 42	
Counterfeit bank notes,	27 00	
		995 42

GENERAL PURPOSES.

Printing Annual Report,	168 95	
“ Circulars,	16 50	
Travelling expenses of Rev. Francis Prescott, in attending the meeting of the Board in Boston,	30 00	
Mrs. Hannah Harpham's annuity,	50 00	
Carriage, harness, &c., purchased by Rev. D. C. Haynes, agent of the Board,	91 00	
Freight and wharfage,	457 08	
Postage of letters, &c.,	286 43	
Iron safe, for the Rooms, and expense of transportation,	246 00	
Rent of Missionary Rooms,	360 00	
Wood and coal,	87 00	
Fixtures for Rooms, and boxes,	85 83	
Periodicals, wrapping paper, candles, oil, nails, &c.,	63 15	
Transportation of goods, &c.,	64 62	
Books, blank books, and stationery,	75 75	
Salaries of Messrs. Bolles and Peck, secretaries, at \$1200 per annum,	2,400 00	
Clerk hire for secretaries and treasurer,	1,134 17	
Messenger and porter,	153 00	
Insurance,	37 88	
		5,807 36

BAPTIST MISSIONARY MAGAZINE.

Expense of editing Magazine,	300 00	
“ “ printing do.,	2,249 70	
“ “ engraving do.,	39 81	
		2,589 51

\$85,960 27

An abstract of donations, &c., received by Heman Lincoln, Treasurer of the General Convention of the Baptist Denomination in the United States for Foreign Missions, &c., during the year ending April 16, 1841.

DONATIONS, &c.

ASSOCIATIONS, CHURCHES, AND INDIVIDUALS.

Donations designated for Burman mission,	2,085 07	
“ “ “ Burman schools,	643 98	
“ “ “ Burman bible,	184 32	
“ “ “ Burman tracts,	420 96	
“ “ “ Burman and Karen native preachers,	963 99	
“ “ “ theological school, Maulmain,	100 00	
“ “ “ Karen mission,	133 54	
“ “ “ Karen schools,	217 81	
“ “ “ Karen bible,	10 33	
“ “ “ Siamese bible,	22 27	
“ “ “ Siamese mission,	25 00	
“ “ “ Siamese schools,	25 00	
“ “ “ Chinese mission,	56 73	
“ “ “ A'sám mission,	25 00	
“ “ “ Total for missions in Asia,	<u>4,914 00</u>	
“ “ “ African mission,		719 38
“ “ “ German mission,	93 00	
“ “ “ “ “ for tracts,	92 49	
“ “ “ Total for German mission,	<u>185 49</u>	
“ “ “ Indian missions,		102 22
“ “ “ general purposes,		44,223 50
LEGACIES,		2,454 09
		<u>\$52,598 68</u>

INTEREST ACCOUNT.

Dividend on bank stock,	360 00	
Interest on sundry loans,	1,390 59	
	<u>1,750 59</u>	
Received on loans,		2,793 20

BAPTIST MISSIONARY MAGAZINE.

From the agent,	2588 57	
For single numbers of old volumes,	10 58	
	<u>2,599 15</u>	

AMERICAN AND FOREIGN BIBLE SOCIETY.

Appropriation for Danish Scriptures,	500 00	
“ “ Karen do.,	1,500 00	
“ “ Burman do.,	1,000 00	
“ “ A'sámese do.,	1,000 00	
“ “ Siamese do.,	1,000 00	
	<u>5,000 00</u>	
“ “ Scriptures in Asia,	5,000 00	
“ “ “ in do.,	4,000 00	
“ “ “ in Germany,	1,000 00	
	<u>15,000 00</u>	

AMERICAN TRACT SOCIETY.

Appropriation for Siam,	500 00		
“ “ Burmah,	1,000 00		
“ “ A/sám,	300 00		
“ “ Madras,	700 00		
“ “ Greece,	600 00		
“ “ Hamburg,	400 00		
	<hr/>	3,500 00	
“ “ Germany,	600 00		
“ “ Greece,	600 00		
	<hr/>	1,200 00	
		<hr/>	4,700 00

UNITED STATES GOVERNMENT.

Appropriations for Indian schools,	4,400 00
	<hr/>
Balances :	\$83,841 62
Balance on hand in last year's account,	903 73
Balance due the treasurer April 16, 1841,	1,214 92
	<hr/>
	\$85,960 27

E. E.

H. LINCOLN, *Treasurer.**Boston, April 19th, 1841.*

The undersigned, appointed a Committee to audit the Treasurer's account, of which the foregoing is an abstract, have with great care performed the duty assigned them, by the minute examination of bills, receipts, and other vouchers; and they find the same correct, leaving a balance due the Treasurer of twelve hundred and fourteen dollars and ninety-two cents (\$1214 92).

BENJAMIN SMITH, }
 MATTHEW BOLLES, } *Committee.*

APPENDIX.

*Address of the President of the Convention.**

The President, on taking the chair, thus addressed the Convention :

“ Brethren of the Convention,

“ My thanks are due to Almighty God, and they are hereby expressed to Him, for the favor which He has given me in your eyes, as the consequence of which, I am elevated by your suffrages, to the Presidency of this Body. A sense of deep responsibility fills my spirit, in approaching a chair which was first adorned by the sainted Furman of my own State, and successively occupied by the estimable Semple of Virginia, and the honored Cone of New York, who has just withdrawn, in accordance with his own will, from the able administration of its duties.

“ The chair of this body, whilst it imposes responsibility, confers honor upon its occupant—an honor inferior only to that which God puts upon the evangelist and the pastor, or rather bishop, of a church.

“ The president of this body is not called to preside over the legislature of a nation, or the destinies of an earthly kingdom. The affairs of such bodies relate to *time*. The deliberations of *this* body relate to *eternity*. The members of this body, redeemed from sin and hell, are associated together for the purpose of disseminating the blessings of eternal life to the perishing millions of the heathen world. In such an assembly there is no place for strife or vain glory. The fear of God, a singleness of eye to his honor, a regard for the spiritual and eternal welfare of man must predominate and guide the counsels, and form the decisions of its members.

“ That its deliberations may be conducted ‘ decently and in order,’ the Convention places itself representatively in the President. The members, therefore, in sustaining him in the discharge of his duties, preserve their own dignity. I, therefore, confidently look to you, beloved brethren, under God, for an obedience to your own rules, and assure you, that whatever ability I possess, shall be cheerfully exerted in aid of your efforts for the accomplishment of our weighty concerns. May the God of grace add his blessing to our labors.”

A.

Address of the Board, adopted Nov. 2, 1840.

The Board of Managers of the Baptist General Convention for Foreign Missions have observed, with painful interest, indications of a tendency on the part of some of their beloved brethren and coadjutors, to withdraw from the missionary connection in which they have been happily associated for many years. And they are constrained by their sense of duty to the interests entrusted to their care, by their love to the Redeemer and the souls for whom he died, and by their affectionate regard toward all who at any time have extended their aid to the Foreign Missionary cause, to remind their brethren of the design of their association and the principles on which it was formed and has been conducted.

The primary and exclusive object of the founders of the General Convention, as expressed in the preamble to the constitution, was to “ send the glad tidings of salvation to the heathen, and to nations destitute of pure gospel light.” For the prosecution of this one object the Board of Managers was created, and empowered to act on their behalf; and to this alone (with the exception of a temporary, authorized, divergence to Home Missions and Education,) have the operations of the Board down to the present

* Received too late for insertion in the Minutes.

moment been restricted. So deeply indeed have the Board been impressed with the vastness and importance of this object, and with their responsibility for its faithful prosecution, that they have strenuously withstood every influence that threatened to turn them aside from it, and have even refrained from what would have been deemed by some a justifiable expression of their sentiments on controverted subjects, lest an unfavorable reaction should result therefrom upon the interests of this endeared and sacred cause.

Corresponding with the oneness of the object for which the Convention was organized, is the simplicity of the terms on which co-operation for its accomplishment may be proffered and received. Our venerated fathers who constituted the original Convention, contemplating in the new organization the prosecution of the Foreign Missionary enterprise alone, and justly appreciating the vast extent of the work and the demands which it would make upon the sympathies and resources of *all* benevolent hearts within the bounds of the community whom the Convention was designed to represent, were careful to lay no obstruction in the way of any individual who might be disposed to communicate to its funds, nor any restriction on the liberty of counsel or direction in its concerns, further than was judged indispensable to their efficient and safe administration. Their purpose, distinctly avowed in the preamble already alluded to, was the "eliciting, combining, and directing the energies of the *whole denomination* in one sacred effort." And it was with evident reference to this proposed universality of interest and effort that they assumed the comprehensive designation, "The General Convention of the Baptist Denomination in the United States," etc. In accordance with this design of securing the widest possible co-operation, the provisions for the admission of members into the Convention were made exceedingly simple and few. By the constitution as it now stands, and has always stood, the right to a seat or representation in the Convention is based only on two conditions: 1st. That the religious body or the individual be of the Baptist denomination; and 2d. That the same shall have contributed to the treasury of the Convention a specified annual sum. For appointment to the Board, the individual, being a member of one of the religious bodies represented in the Convention, must also "be a member of some Baptist church." Beyond these specifications it was deemed inexpedient to go.

Such being the design of the organization of the Convention, and such the principles on which co-operation may be tendered and accepted, the Board are unable to discover any sufficient reason for the withdrawal of support on the part of any of their contributors, in view of facts or considerations wholly extrinsic and irrelevant. That the influences which at the present time are apparently set toward this result, are wholly irrelevant and should be steadfastly withstood, is evident not only in view of the object and principles of the Convention above stated, but from a just consideration of the relations and responsibilities of the Board. These relations and responsibilities have to some extent been misapprehended by brethren near and remote, and the consequence of the misapprehension has been to hold the Board accountable for things done and not done, *in relation to all of which alike the Board has done nothing, because it had nothing to do.* With respect to such things the Board has, so to speak, neither a name nor existence. Its vitality and power are wholly derived, and can by its present constitution act only to one end. As to all other intents and purposes, the Board can have power and will, only when first it shall have been endowed with them by the Convention, from whom it emanates. The Board is the executive of the Convention: the Convention alone is legislative. It is the province of the Board simply to carry into effect the will of the Convention.

These principles, the principles on which the Convention and the Board are constituted, and according to which only they can rightfully in their separate capacities act, are clearly defined in the constitution and laws which the Convention has framed. And by provision of the same constitution, they can be modified or repealed by the will of the Convention only, duly expressed. The Board has, for instance, no discretionary or dispensing power as to the receipt of contributions. Their duty is distinctly prescribed, and it simply is to receive all moneys contributed for Foreign Missions to their funds, from whatever source they come, and to disburse them with all fidelity for the ends to which they are designated by the contributors. The same general remarks are in point as it respects the qualifications for membership either in the Convention or the Board. What the qualifications are, as defined by the constitution, we have stated. The Board cannot change them; nor can it set them at naught. It has, in truth, no capacity to act in regard to them, farther than to supply its own vacancies. It has no power of excision. The Convention appoints its own Board, triennially, in view of the qualifications which itself prescribes; and appoints whom it pleases.

There is still another subject to which the attention of the Board has been called by some of their respected contributors—lying yet more widely aside from the sphere of their appropriate operations ; and if in alluding to it they break the *silence* of their neutrality, it is only that by “defining their position” they may relieve the embarrassing uncertainty of brethren, northern and southern, and secure to themselves, through the divine blessing, their wonted freedom from extraneous anxieties in the furtherance of their own peculiar work. We refer to the continuance of Christian fellowship between northern and southern churches.

The view entertained by the Board as to the *relevancy* of this subject to the work of Foreign Missions, has already been indicated. It does not come under their cognizance in any form ; nor, they may be permitted to add, within the scope of the General Convention, with its present constitution. There is, in fact, no body, ecclesiastical or civil, empowered to act in this particular on behalf of the churches interested. The churches are independent communities ; they can exercise no authority over one another ; they have delegated no power to individuals or associations, within the knowledge of the Board, to act for them. The members of the Board are also members of many different churches. In their respective churches they act, or may act,—and as individuals also,—in reference to this and other matters pertaining to church relations ; but as a Board of the Convention for Foreign Missions, they can say and do nothing. Such is the position assigned to them in their appointment to the Board ; as such they acceded to it ; and from it they have never, in any form, nor in any degree, swerved. They have desired and have sought to keep distinct, things that are disconnected ; and, as men faithful to themselves, and as a Board faithful to their constituents, neither to use their official influence to give weight and currency to their private opinions, nor, on the other hand, through the unseasonable and unseemly obtrusion of personal feelings do treachery to the sacred interests committed in good faith to their charge.

In conclusion, the Board affectionately and earnestly entreat their brethren and fellow-helpers to remember, that the enterprize in which we are engaged, for the dissemination of the Gospel in foreign lands, asserts a claim on the sympathies, and prayers, and benefactions of *us all*, which cannot with safety, nor consistently with our avowed faith and confessed obligations, be set aside. A light has been put into our hands, not to be extinguished nor hid, but through our instrumentality to enlighten the nations that are in darkness. Alas ! that, after the lapse of so many years, during which a whole generation of the heathen have gone down to the grave and onward to the judgment of God, our utmost united efforts, with all our array of means and the favoring smiles of heaven, have barely availed to kindle up here and there a solitary taper amidst the surrounding gloom. Burmah is not yet evangelized. The Karens are but in part converted to God. Siam, and Arracan, and the millions of China—the tidings of salvation have scarcely reached their ears. Among every people and in every region where we have essayed to plant the standard of the Cross, our missionary brethren have been able to effect but little more than to secure their positions. They are too few to go up and possess the land. Their numbers are thinned by disease and death. They call upon the churches who sent them forth, for reinforcement and succor. Shall they call in vain ?

The Board look forward to the approaching anniversary of the Convention with mingled solicitude and hope ;—with *hope*, for we shall greet on that high day of our solemnities endeared brethren and friends, from the north, from the south, and from the west, with whom we have often taken sweet counsel, and of whose affections and confidence, we trust, no disastrous influences shall have despoiled us, as *none will have estranged them from ours* ;—with *solicitude*, lest by the unseasonable diversion of our thoughts to irrelevant subjects, the unity of the design of our confederation be infringed, and the harmony of our counsels disturbed. We devoutly commend the occasion and all that may pertain to it, to the disposal of Him who is “wonderful in counsel and excellent in working ;” and we entreat our brethren of every place and name, contributors to our funds and fellow-helpers in Christ, “to strive together with us in their prayers to God,” that He may shed down upon all who shall be convened as their representatives on that eventful day the “spirit of love and of a sound mind.”

B.

Regulations subscribed by Missionaries.

1. No missionary receiving pecuniary support from the Board, shall engage in any secular business for the purpose of personal emolument; and not at all, unless in the opinion of the Board the great object of the mission can be best promoted thereby.

2. No such missionary shall appropriate to himself the avails of his labor, or the compensation he may receive for service of any kind; but all avails of labor, and all presents or payments made in consideration of services performed, shall be placed to the credit of the Board; *provided*, that nothing in this article shall be construed to affect private property, inheritances, or personal favors not made in compensation of services.

3. All missionaries supported by the Board, shall, with their wives and children, be considered as having claims on the mission fund, for equal support in similar circumstances, the rate of allowance being fixed by the Board; and widows of missionaries, while they continue such, and orphans until the age of sixteen, shall receive the usual allowance.

4. In regard to missionaries who support themselves from the income of their estates, or in any way not inconsistent with their missionary profession, they shall be considered members of the mission equally with those who receive pecuniary support, and therefore equally subject to the instructions and general regulations of the Board.

5. Every missionary, however supported, shall transmit to the Board, in a journal or series of letters, a regular account of the manner in which he spends his time, and performs the duties of his profession.

6. Missionaries who reside within a convenient distance, shall hold stated and occasional meetings, for solemn consultation and prayer in reference to the object of their pursuit; and no missionary shall attempt any thing new or important, involving expense, or otherwise affecting the interests of the mission, but with the advice and consent of a majority of the brethren, as well as in conformity with the regulations of the Board.

7. If any missionary persist in violating any of the above regulations, it shall be the indispensable duty of his associates in the mission to give full information to the Board.

C.

Relations of the Board to their Missionaries.

[The views entertained by the Board, of the relations existing between them and their missionaries, are presented more at length in the following extracts from instructions given to Messrs. Constantine and Fielding, on the eve of their departure to West Africa, July 28, 1840.]

The simple statement of the relations subsisting between you and the Board of the General Convention, is, that you are sent by them to a foreign land to aid in communicating the gospel of Christ to such as have not received it. After years of patient and careful inquiry, you are satisfied that it is your duty, and with the conviction of duty it has become your choice, to go *in person* to disseminate the gospel in heathen lands. To fulfil this service the more expeditiously and effectively, you have sought the countenance and co-operation of Christian brethren. You have made known your convictions of duty and your desire to act conformably to them, to the Board, and have requested their sanction, direction and support. The Board, acting on behalf of the General Convention and of the community whom the Convention represents, and approving your views in respect to your personal duty and the general principles affecting its proper fulfilment, have, in accordance with your expressed wishes, appointed you to the service; and thus, we have mutually incurred and imposed responsibilities which it will be alike our happiness and our sacred duty faithfully to discharge.

It will be *your* part, on reaching your field of labor, agreeably to your present expectation and purpose, to give yourselves wholly to the work for which you are sent.

As it regards the heathen for whose salvation you go forth, you will endeavor to gain early access to their understandings and hearts, acquiring their language, so as to write and speak it with correctness and fluency, securing their confidence, ascertaining the readiest modes of influencing their feelings and conduct, and employing assiduously every right means in your power to impart to them the knowledge and fear of the Lord. You

will preach the gospel to them,—to individuals, and to assemblies, in the house and by the way, in city and in forest. You will translate the Holy Scriptures into their native language, reducing the language, if need be, to a written form ; you will establish schools, to teach them the elements of useful science, and especially how to read and understand the scriptures ; you will, if blessed in your labors, constitute churches, and raise up native assistants and preachers of the word ; you will, in short, lay the foundations of an intelligent, moral and Christian community, who shall embody within themselves the means and the materials of their mental and spiritual edification, and by the grace of God be eventually built up a spiritual house, Jesus Christ himself being the chief cornerstone.

As it respects the Board, under whose sanction and direction you go forth, you will frequently and fully disclose to them your missionary operations, and the results, and, as far as practicable, the circumstances affecting the same ; and will freely confer with them in regard to all important measures and the grounds on which they are proposed, especially such as concern the particular sphere of your service or the pecuniary liabilities of the Board ; carefully conforming your decisions to their instructions from time to time received.

On the other hand, it will be the part of the Board to convey you, by the earliest approved opportunity, to your place of destination, and promote your favorable reception among the people ; to provide for your suitable support, so that your life and health may be prolonged, and your attention be given exclusively to your appropriate work ; to furnish, as far as practicable, all desirable means and facilities for the accomplishment of the ends in view, and to impart such counsel and direction as your circumstance and their best judgment shall suggest. It will also be their duty, and the duty of the churches for whom they act, to keep themselves as fully acquainted as may be, with all your missionary concerns, to remember and care for you in their affections and prayers, to sympathize in all your perplexities and sorrows, to intercede for your early and large success, and to see, so far as their instrumentality may avail, that others be raised up to enter into your labors, so that what you shall have sown and watered with many prayers and tears, may be gathered in.

The field of labor allotted to you is the one of your choice, and in designating you to it the Board have evinced the disposition which they uniformly cherish, to consult in this respect the predilections of their missionaries. And the designation is made in the hope that you will be permitted by a gracious Providence to enter there, and labor assiduously and successfully to the close of your lives. But if it be ascertained at any point that the way is not prepared before you, or that having reached the place of your proposed residence, you cannot prosecute your work to advantage, or that, for any sufficient cause, you would do well to retire to another station, the Board will hold themselves free to change your location in accordance with their clear convictions of duty. They would not feel at liberty to act capriciously or hastily, or, in ordinary cases, without free consultation with the missionaries ; but in view of considerations of great moment, such as, we doubt not, would make the decisions of the Board as satisfactory to your minds as to their own.

In regard to your mode and means of operation, wherever you labor, the Board will consider themselves bound to keep constantly in mind the object of their organization and of your appointment—the communication of the gospel to the heathen—and the course best fitted to promote this object they will feel constrained steadily to pursue. On one hand, they will not be empowered to assign to you any service incompatible with the judicious prosecution of the work to which you are sent ; on the other, when you shall have presented all the facts and considerations bearing on a case, which are deemed important, you will esteem it a relief, we doubt not, to transfer to the Board, in all practicable cases, the responsibility of its decision, while their central relation to all the missions and their prolonged experience may be supposed to be eminently favorable to a safe and salutary result.

In consulting for the enlargement of your mission, both as to the number of its members and their effective means, the Board will highly appreciate whatever information you may communicate, but will necessarily graduate the manner and amount of their appropriations by the extent of the resources committed to their hands.

The subject of your personal expenditures is one of peculiar delicacy, but among brethren, having a common aim and confiding in each others integrity and considerate kindness, will occasion no serious difficulty. The Board have appropriated to your personal support an annual sum graduated according to the experience of the missionaries now resident in Africa, and supposed to be ample. If, however, your location should be ultimately fixed, as is contemplated, at a remote and interior station, the appropriation

may prove inadequate, in which case you will freely make the fact known to the Board ; or it may be found to be unnecessarily large, which also you will honorably disclose. On either emergency the Board will be equally prompt and cheerful in adapting the annual allowance to your circumstances and the means which shall be placed at their disposal ; and having once ascertained and settled, on full consultation with each other, the rates of allowance, will freely refer to your option the continuance of your service, in case of their reduction. It is mutually understood by us, that all expenditures, both personal and common, are to be regulated by a strict and wise economy, sedulously guarding against waste or extravagance, but withholding nothing essential to your health and the highest efficiency, which the funds entrusted to the Board can supply.

The relations between the Board and their missionaries being thus intimate, and the interests and duties that are involved, of so great moment, and in some respects difficult to be appreciated and fulfilled, it is reasonable to inquire into the grounds of our security that they *will* be duly sustained. What assurances have the Board that you will faithfully execute the service to which you are appointed ? What are the grounds of *your* confidence that the Board, and the Convention for whom they act, will not cast off your claims to their support, though you abide faithful ?

To these very natural and proper inquiries it may be answered, 1st. The relations subsisting between you and us are founded on prior relations, which we sustain in common to the Lord Jesus and those who have not received his gospel. We are all, professedly, servants of the same Lord, obligated and disposed to do his will and promote his glory among men. We are animated alike with compassion for those to whom the gospel of his salvation has not been sent. We are alike desirous to employ our strength to the best advantage in spreading the knowledge of this salvation throughout the earth. We are equally of one mind in regard to the nature of the Gospel, and the right methods of its promulgation. The Board have ascertained on mature investigation, satisfactory evidences of your personal piety and soundness in the Christian faith as held by the churches on whose behalf you go forth, and that you have received a dispensation from the Great Head of the church to this special service. On the other hand, the faith of the churches, their love to the Redeemer, and compassion for the dying heathen, and their constancy of purpose in support of the missionary cause, are known to you. It is this oneness of faith and character, this identity of aim, this community of interests, in respect to Christ and the heathen, that constitute one of our surest pledges of mutual fidelity. The very design of our connection—to facilitate and hasten the right accomplishment of the same specified result—and the acknowledged subserviency of our respective offices thereto, make our relations to each other, and to Christ, alike sacred and inviolable.

2. Superadded, however, to these primary obligations, and enhancing their force, is the fact, that a missionary connection has been formed between you and the Board, and a mutual pledge given, not indeed in express terms but by implication, that its conditions shall be honorably fulfilled. The Board have appointed you their missionaries in the confidence that you are not only competent to the work assigned, but will carry it forward in conformity with the principles on which the appointment is made ; that as you have received the gospel, so you will impart the same, and not another ; that you will publish the entire gospel, and keep no part of it back ; that you will endeavor to make it, both orally and in the written translation, as intelligible to those to whom you dispense it, as it is to you ; that you will devote yourselves honestly and exclusively to this one object, intermeddling with no other, except in its subserviency to your great work ; and that in so doing you will hold yourselves responsible to the Convention, through their constituted agents. On the other hand, you have the highest authority that the Board enter into their relations with you in good faith, and that their sympathies, and resources, and character, are equally embarked with yours in the enterprise, and are pledged to its faithful prosecution.

In estimating the worth of these implied assurances on either hand, it is important to take into consideration a peculiarity in the relations of the Board, affecting both the extent of their responsibility and the security that it will be duly fulfilled.

The Board act not for themselves, but for the General Convention, by whom they are constituted. Their doings are not simply their own, but, so far as these lie within the scope of their organization, are doings of the Convention. Their engagements bind not themselves individually, but officially the Convention, and themselves only as members of the Convention in common with others. They are strictly, as they are denominated, a Board of *Managers*, to whom the Convention for a limited period confide the management of their concerns, and who are bound to give account of their agency at the close of their appointed term of service, and whenever it is called for. They receive their

powers and instructions from the Convention. If faithful to their trust, they are approved ; if unfaithful, they can be superseded when the specified term of their service has expired. The continuance of the organization itself is dependent on the will of the Convention, constitutionally expressed ; with the distinct reservation, nevertheless, that the authorized acts of the Board must be sustained by the Convention in good faith, on peril of forfeiture of Christian integrity and the Christian character of the associations and individuals represented therein.

Hence the security to missionaries that the Board will fulfil their engagements, is not simply the good will and integrity of the Board, but, in addition to these and as their surety, the Christian love and faithfulness of the Convention and those whom the Convention represents. And the confidence reposed in the Board by their missionaries, cannot be put to shame until the churches of our communion throughout this land become recreant to themselves and to their Lord.

The relation of the Board to their constituents, modifies their relation to their missionaries, or rather their action, in another respect. Being obligated to account for their own agency, they are under the necessity of securing a like responsibility from all in their employ. Free as they might be, in the strength of their confidence in their missionaries, to forego the right of specifically appropriating the funds committed to them, and through them to the missions, and the pleasure of knowing to what beneficent purposes and with what success they are applied, the Board cannot withhold their supervision, nor release their missionaries from the duty of making stated and full report of their progress, without betrayal of their own sacred trust. Nor can they in any way, in the indulgence of generous sentiments, or the application of a worldly-wise policy, depart from the principle that they are agents, employed for specific purposes, and strictly responsible. There is, indeed, a *reciprocal* responsibility extending through all the departments of our enterprise. We are fellow-laborers, pledged to the same object, and to one another in its prosecution. We are members one of another, in one body, compacted together and mutually dependent : and “ whether one member suffer, all the members suffer with it ; or one member be honored, all the members rejoice with it.”

3. But our trust is not in man alone. Our ground of confidence, in the last resort, and from the beginning, is the faithfulness of our Lord Jesus Christ. We are engaged in his service, in the way that he has appointed, and he has promised to be with his disciples, in the prosecution of this work, always, even unto the end of the world. With him is all power, and all wisdom, and inexhaustible grace. The hearts of all are in his hand, and he can influence them as he will. His zeal for the accomplishment of the work committed to our charge is incomparably greater than ours. We cheerfully, thankfully, entrust to his hands the direction and the issue of our enterprise. He may see fit to thwart our favorite purposes, and bring to nothing our best concerted plans, but we will neither question his right, nor distrust his wisdom and love ; nor harbor the thought of self-reproach for having cast ourselves too confidently on his naked word.

Will any one say that, though unlimited confidence may be reposed in our Lord, his servants are finite and imperfect, and liable to err, and that diversities of feeling and judgment will unavoidably spring up even among brethren, though holding to the same general principles and pursuing the same ends ? The correctness of the assertion will not be denied. Men even of equally sound judgments, and equally free from improper bias of feeling, may honestly differ in opinion, in consequence of the difference of aspects presented by an object from different points of view. Still, it is apprehended that no serious difficulty can arise in applying the principles on which the connexion between the Board and their missionaries is based, provided the application be made in the spirit in which the connexion is formed. It is the feeling of mutual affection and mutual confidence, and of a common aim, that has associated us, and it is the strength of the same “ three-fold cord” that must bind us together till transferred to a higher service in another world. Our connexion may indeed be sundered at an earlier period by the hand of Providence, from sickness or other cause : but so long as it continues, we confide in the grace of our Lord, that he will enable us to fulfil our mutual obligations, to our mutual satisfaction ; and that if discrepancies of judgment arise, not impairing the rights of conscience, they may be properly adjusted according to the principles just recognized. Beyond this point we are not careful to go. No provision is made for the safe and allowed dereliction of duty ; none for the dissolution of our relations to each other, except for adequate cause. Whoever shall separate us, the manifest agency of God alone excepted, must do it by an unnatural violence, for which he must give account, not at the tribunal of man, nor of public sentiment merely, but at the bar of our Lord, when he shall come to reckon with his servants at the last day.

D.

Pecuniary grants made by the American and Foreign Bible Society to the Baptist General Convention.

1836.			
Oct. 20.	For circulating Scriptures by missionaries under their patronage,		\$5,000
1837.			
Feb. 14.	Do.	do.,	5,000
June 30.	Do.	do., in Germany,	500
Sept. 24.	Do.	do., in Burmah,	1,000
	Do.	do., in the Karen language,	1,000
	Do.	do., in China,	1,500
	Do.	do., in the Shyan language,	1,000
	Do.	do., in the Objibwa language,	500
1838.			
Jan. 31.	Do.	do., in China,	2,000
	Do.	do., in Burmah,	1,000
	Do. New Testament	do., in Germany,	2,000
May 23.	Do. Scriptures	do., in the Siamese language,	1,000
	Do.	do., in Burmah,	1,000
	Do.	do., in A'sám,	1,000
	Do.	do., in the Karen language,	1,000
	Do.	do., in the Teloogoo language,	1,000
Sept. 26.	Do.	do.,	5,000
1839.			
Feb. 16.	Do.	do.,	5,000
April 5.	Do.	do.,	5,000
May 7.	Do.	do.,	5,000
Nov. 9.	Do.	do., in Asia,	5,000
1840.			
April 23.	Do.	do., in Denmark,	500
	Do.	do., in the Karen language,	1,500
	Do.	do., in Burman,	1,000
	Do.	do., in A'sám,	1,000
	Do.	do., in Siam,	1,000
May 25.	Do.	do., in Asia,	5,000
Oct. 27.	Do.	do., in Germany,	1,000
1841.			
Jan. 16.	Do.	do., in Asia,	2,000
Feb. 8.	Do.	do., in Asia,	2,000
April 15.	Do.	do., in Asia,	4,500
	Do. in Norway, under special direction of J. G. Oncken,		500
			\$70,500

E.

Resolutions of the Board, adopted April 25, 1833.

Resolved, That the Board feel it to be their duty to adopt all prudent measures to give to the heathen the pure word of God in their own language; and to furnish their missionaries with all the means in their power to make the translations as exact a representation of the mind of the Holy Spirit, as may be possible.

Resolved, That all the missionaries of the Board, who are or who shall be engaged in translating the Scriptures, be instructed to endeavor by earnest prayer and diligent study, to ascertain the precise meaning of the original text; to express that meaning as exactly as the nature of the languages into which they shall translate the Bible will permit; and to transfer no words which are capable of being literally translated.

F.

Pecuniary grants of the American Tract Society to Missions of the Baptist General Convention.

In 1832, for Burmah, &c.,	*\$1,900
1833, do.,	1,500
1834, Siam,	500
“ Burmah, &c.,	3,500
1835, do.,	5,000
“ North American Indians,	150
1836, Siam,	1,500
“ Burmah, &c.,	4,000
“ North American Indians,	300
1837, Siam,	1,000
“ Shyans (A'sám),	800
“ Burmah, &c.,	4,000
“ Teloooons,	500
“ Germany,	300
“ France,	500
“ North American Indians,	200
1838, Burmah, &c.,	1,000
“ Greece,	400
“ Germany,	600
1839, Siam,	1,500
“ Shyans (A'sám),	700
“ Burmah, &c.,	4,000
“ Teloooons,	500
1840, Siam,	500
“ Burmah, &c.,	1,000
“ A'sám,	300
“ Teloooons,	700
“ Greece,	600
“ Germany,	400
1841, Do.,	600
“ Greece,	600
“ France,	500
“ West Africa,	200
“ Germany,	200
“ Burmah, &c.,	1,000
“ A'sám,	400
“ Siam,	200
	<hr/>
	\$41,550

G.

Rules on Printing.

1. All missionaries of the Board have an equal right to the mission press for the purpose of printing and publishing such works in the native language, as they or their assistants shall prepare.

2. No work shall be printed until it shall have received the sanction of at least two ordained missionaries besides the author or translator; and in cases where there shall not be three missionaries, it must receive the sanction of each missionary connected with the mission.

3. One copy at least of every work which shall be printed, shall be sent without delay, by the writer or translator, to the Board, accompanied, if an original work, with a faithful translation in English, or, if a translation from an English work, with a report of its publication in the native language, together with an account of all considerable re-trenchments, additions, or alterations, which the translator may have adopted.

* Including \$300 annually for Burmah for three preceding years.

4. No second edition of any work shall be printed without the express approbation of the Board: *provided*, that if the first edition of any work be exhausted before sufficient time shall have elapsed to receive the decision of the Board thereon, the mission shall be at liberty to reprint the same, so far as may be requisite to supply the immediate demand.

5. Every work shall bear the name of its author or translator, in either the English or native character, or both.

6. One copy at least of every work shall be sent by the author or translator to every missionary of the Board, acquainted with the language in which it is written.

[The above were adopted by the Board in 1837. The following Regulations, adopted in 1839, are part of a Supplement to the Rules, and provide for the appointment of Committees of Publication, to whose charge more especially the printing and issuing of books and tracts at the several printing offices might be consigned.]

It shall be the duty of each committee to determine, according to their best judgment, what books and tracts, having been approved by the Board, shall be printed and published, in what order and at what times they shall be put to press, and what shall be the form, and the number of copies of each edition. They shall also have the general oversight and direction of all issues from the depository; the duties of each committee being limited to the printing department of its own station.

In designating the works to be printed, the number of copies of each edition, and the order of publication, the committees shall make thorough inquiries into the relative demand for the same, and their probable usefulness; and particularly shall endeavor to ascertain the views of the other members of the missions respectively concerned, and so far as these views are diverse from their own, communicate them fully and fairly to the Board at the earliest opportunity. The same in regard to issues from the depositories.

When a book or tract, prepared and approved according to the first and second rules on printing, adopted April 3, 1837, shall be presented for publication, it shall have precedence of all other works not already in press, or not imperatively demanded by the exigencies of the missions. But the committee shall have power to determine the number of copies to be printed, not exceeding 2,000 nor less than 100, and shall send immediately to the Board a copy of the same, with a free expression of their views of its correctness in matter and language, and of its adaptedness to the character and wants of the people for whom it is designed.

H.

Resolve of the Cherokee National Council relative to Rev. Evan Jones.

Whereas the Principal Chief having this day apprized the National Council that an order has been issued from the War Department, directed to M. Stokes, United States Agent, to prohibit the residence among the Cherokees of the Rev. Evan Jones, a missionary under the Baptist Board, on account of charges preferred before the Secretary of War, the nature and character of which, however, are not specified or mentioned in said order: Therefore,

Resolved by the National Council: That no complaints or charges, of whatever kind or character, have ever been made to the Hon. Secretary of War, or any other person, either by the authorities of this Nation, or any authorized person in behalf of the Cherokee people; and that they are not aware or apprized of any act or conduct upon which complaint or charge may be founded to the prejudice of the aforesaid Rev. E. Jones, he having for many years resided among them, east of the Mississippi, devoted to their instruction and improvement, to their entire satisfaction and approbation: And it is the desire of the people and authorities of this Nation that he shall be again permitted to resume his labors in this country.

The Principal Chief is requested to forward a copy of this resolution to the United States Agent, to be reported by him to the War Department.

TAH LE QUAH, CHER. NATION, October 2, 1839.

W. SHOREY COODEY, *President National Committee.*

Concurred:

YOUNG WOLF, *Speaker Nat. Council.*

DAVID CARTER, *Clerk Nat. Council.*

Approved:

JOHN ROSS.

I.

Specimens of the reduced Burman and Karen type.

The founts of type, of which specimens are here given, are executed, as will be perceived, on *English body* and with *full face*. They have been prepared the last year

at Utica, New York, under the immediate superintendence of Mr. Bennett, assisted by an accomplished machinist, Mr. John H. Chandler, and Avung, the Chinese brother who accompanied Mr. Bennett to this country. The principal advantages of the reduction are a very considerable saving in the cost of printing and binding, and the increased portableness of the books printed; while the full face secures distinctness and durability. Of the mode and difficulty of executing the work Mr. Bennett remarks—

“The difficulties and labor to be surmounted in the first preparation of type for printing, in any language, are far more numerous and formidable than can be appreciated by the readers of books in general. In fact, the majority of readers in all languages scarcely ever reflect that much labor has been borne, in order that they might enjoy the luxury of reading printed books.

“In the first place, a *fac simile* of the individual type required is to be formed on steel, with counters, drills, and files. When this is done, the steel punch is hardened, and then driven into a small piece of copper. This piece of copper is then fitted, by filing on all sides, to a mould, and is called a matrix; and in the mould, with the matrix fitted to it, the types are cast, one by one. Whenever a, for instance, is all cast, the matrix is taken from the mould, and b is put in, and so on, through the alphabet.

“In preparing the new founts of Karen and Burmese the past year, several hundred punches have been cut, and nearly one thousand matrices fitted in the mould.

The Lord's Prayer in Burmese.

ကောင်းကင်ဘုံ၌ရှိတော်မူသောအကျွန်ုပ်တို့အဖ။ ကိုယ်တော်၏ နာမတော်အား ရှိသေလေမြတ်ခြင်းရှိပါစေသော။ နိုင်ငံတော်တည်ထောင်ပါစေသော။ အလိုတော်သည်ကောင်းကင်ဘုံ၌ပြည့်စုံသကဲ့သို့ မြေကြီးပေါ်မှာပြည့်စုံပါစေသော။ အသက်မွေးလောက်သောအစာကိုအကျွန်ုပ်တို့အားနေ့ရက်အစည်အတိုင်းပေးသနားတော်မူပါ။ သူတပါးသည် အကျွန်ုပ်တို့ကိုပြစ်မှားသောအပြစ်များကိုအကျွန်ုပ်တို့သည်လွှတ်သကဲ့သို့အကျွန်ုပ်တို့၏အပြစ်များကိုလွှတ်တော်မူပါ။ အပြစ်သွေးဆောင်ရာသို့မလိုက်စေဘဲ မကောင်းသော အမှုအရာနှင့် ကင်းလွတ်ပါမည်အကြောင်းကယ်မသနားတော်မူပါ။ ။အာမင်။

Our Father who art in Heaven, hallowed be thy name; thy kingdom come, thy will be done in earth, as it is in heaven. Give us this day our daily bread; and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. Amen.

The Lord's Prayer in Karen.

ပပာ်အိန်လာမူခိန်ဇာ။ ကစာ်အခံးနော်မ်ပုပာ်စီဆုံကောအိတကော်။ ကစာ်အဘီအမူနော်မ်အတုကောတကော်။ ဖဲကစာ်အသးမ်အမာအသးလာဟိန်ခိန်အချာအံးဒ်လာမူခိန်အသးနော်တကော်။ အအံးတနံးပော်လီလာ်ပုလောပဘုန်အိဘုန်အိပသးအံတကော်။ ပုဂနော်မော်မာကမုန်ဘုန်ပုဒီးဒ်ပဟျာ်ကွံင်အတံးဒီးဘးသးနော်ပတံးဒီးဘးအံပဟျာ်ကွံင်တကော်။ သုတဒူးလဲပုလောတံးလေပစီအပူနော်တဂေ။ မေမော်တံးအတံးသီနော်မာပူမာဖျဲလ်အိဒီးပုတကော်။

“The Burmese write all their *books* on palm leaf, with an iron style, they having no knowledge of the art of printing. These leaves are sometimes strung together on a string, though oftener are laid one above another, with two pieces of bamboo through the two holes, holding them together. Placed in this manner, some of their volumes are four and six inches thick.

“The Burmese alphabet consists of 10 vowels and 32 consonants, and these, by a combination with each other, or symbols representing them, added to the radical letters, either above, below, or appended, constitute about 800 different characters used in writing the Burmese language.”

Founts of type in Burman, Karen, and Taling.

The following account is given by Mr. Bennett, of founts of type prepared in *Burman*.

“The first mission to the Burmese empire was commenced in 1807, by missionaries from Serampore. Among the number was Mr. Felix Carey, son of Dr. Carey. Soon after the language was in some measure acquired, books and tracts, as might be expected, were desirable for distribution among the people.

“1. The first fount ever prepared for printing in Burmese was executed, if we are rightly informed, at Serampore, under the superintendence of Mr. Carey. This fount consisted of the radical letters, and of symbols; these symbols, as well as the letters, were cast *kerned*, (that is, projecting over, on one side or the other, and sometimes both), and then two, and sometimes three of these were put together to form the character desired. By this process only about 100 punches were required to form type to print the language. On type thus prepared was printed the only grammar ever published in the language, and the grammar was by Mr. Carey.

“2. The inconvenience in printing, and other very serious objections arising from *kerned* letters, were so great, that in a few years a separate punch was cut for each character. This fount, though with a face equal to *double pica*, was cast upon an *English* body, thus rendering it necessary for a wooden *riglet*, about one-sixth of an inch thick, to be placed between each line. This was the type, on which for years the Burmese tracts and portions of the Scriptures were printed at Serampore. It was on this letter that the printing was done by the writer, in Maulmain, in 1830-1.

“3. Mr. Carey subsequently superintended the cutting of another fount of a smaller size, on *small pica* body, which was executed partly like the first, and partly like the second fount. On this type the only Burmese dictionary ever published was printed, and this was the only work ever printed on that type.

“4. About the year 1827, Mr. Hough superintended the cutting of a fount on *great primer* body, avoiding the disadvantages arising from the kerned style. This fount was executed in Calcutta, and was supposed to be in readiness when the writer arrived in Bengal in 1829, but by some inadvertence it was left incomplete, and of course was not then available; but the fount marked No. 2, was used in Maulmain until 1832, when the *great primer* fount was completed. On this type the first Burmese New Testament was printed. Parts of the Scriptures had been printed before, but not until this year was the New Testament printed in one volume. This fount, with improvements, is the one on which the printing in Maulmain has since been executed. Other founts, of the *same size*, for Karen and Taling, have also been prepared, or rather such characters as were required for these last two languages, and which were not provided for in the Burmese. Many of the characters in common use in writing these three languages being alike, only a few matrices, comparatively, are needed, when either *one* is complete, to complete the other founts.

“5. A Burmese fount, on *English* body, *lean faced*, was commenced in Maulmain a few years since, but whether ever completed or not, the writer is not informed.

“6. A new fount has been prepared on *English* body, *full face*, at Utica, the past season, it having been made at the same time with the Karen fount.”

Mr. Bennett gives the following notices of founts of type in the *Karen* language—

“1. The characters necessary to print in this language, that were not already provided for in the Burmese, were prepared by the writer, when the Karen language was reduced to writing; and as it was an experiment, and at that time little experience had been acquired in punch cutting and type founding, this fount was *kerned*, similar to No. 1 of the Burmese.

“2. A new fount, on *great primer* body, was prepared in Maulmain in 1836-7. On this type all the Karen printing at Tavoy has since been executed.

“3. The above founts being on a large body, a new fount, on *English* body and *full face*, has been executed the past year.”

Of Taling or Peguan founts, Mr. Bennett states—

“ 1. The first printing ever done in this language was on type prepared about the same time with the Karen No. 1, and executed in the same style.

“ 2. Another fount, on *great primer* body, and the one on which the present printing is done in Peguan, was subsequently executed in Maulmain.”

Communication from the Board of Trustees of Columbian College.

WASHINGTON, *April 27, 1841.*

To the President and Members of the Baptist Triennial Convention :

Gentlemen,—The Board of Trustees of Columbian College have requested me, in a resolution passed by that body, to address a letter to you, setting forth the present state of the college and its prospects.

The accompanying report of a committee appointed by the Board, will shew the present condition of the finances of the college.*

They avail themselves of this opportunity to state their deep conviction of the value of the college to the interests of learning and religion. The college has lost none of its peculiar advantages, so well expressed in a letter from the late President Monroe to one of the trustees of the college, a copy of which I transmit herewith.

The long delay in the payment of the college debts, and the fears that the institution would not survive, have doubtless prevented these advantages from being now every where acknowledged and felt, and filling the college with students from every section of the country. The fact so well known, that the graduates of this college rank among the most distinguished and eloquent ministers of our country, is highly encouraging ; and with an enlarged Faculty, the success of the college would be most honorable to its founders, and those tried friends who have so long and so painfully labored to keep it in being : and it is due to the friends of the college, to state that the college can only be carried forward by a fixed determination on their part that it shall be sustained ; that they will secure students, and furnish the means to pay the Faculty, and to increase their number. In the estimates of the *college debt to be provided for*, the salaries of the Faculty were included to the 30th of September last, and they are now trusting the Board for their accruing salaries, with the full knowledge of the fact that the Board have no means to pay them. The pay of sixty students is necessary to meet the salaries of the present Faculty, and of the twenty-eight students now in college, only twenty are full-pay students ; that is, who pay \$66 per annum for their tuition, &c.

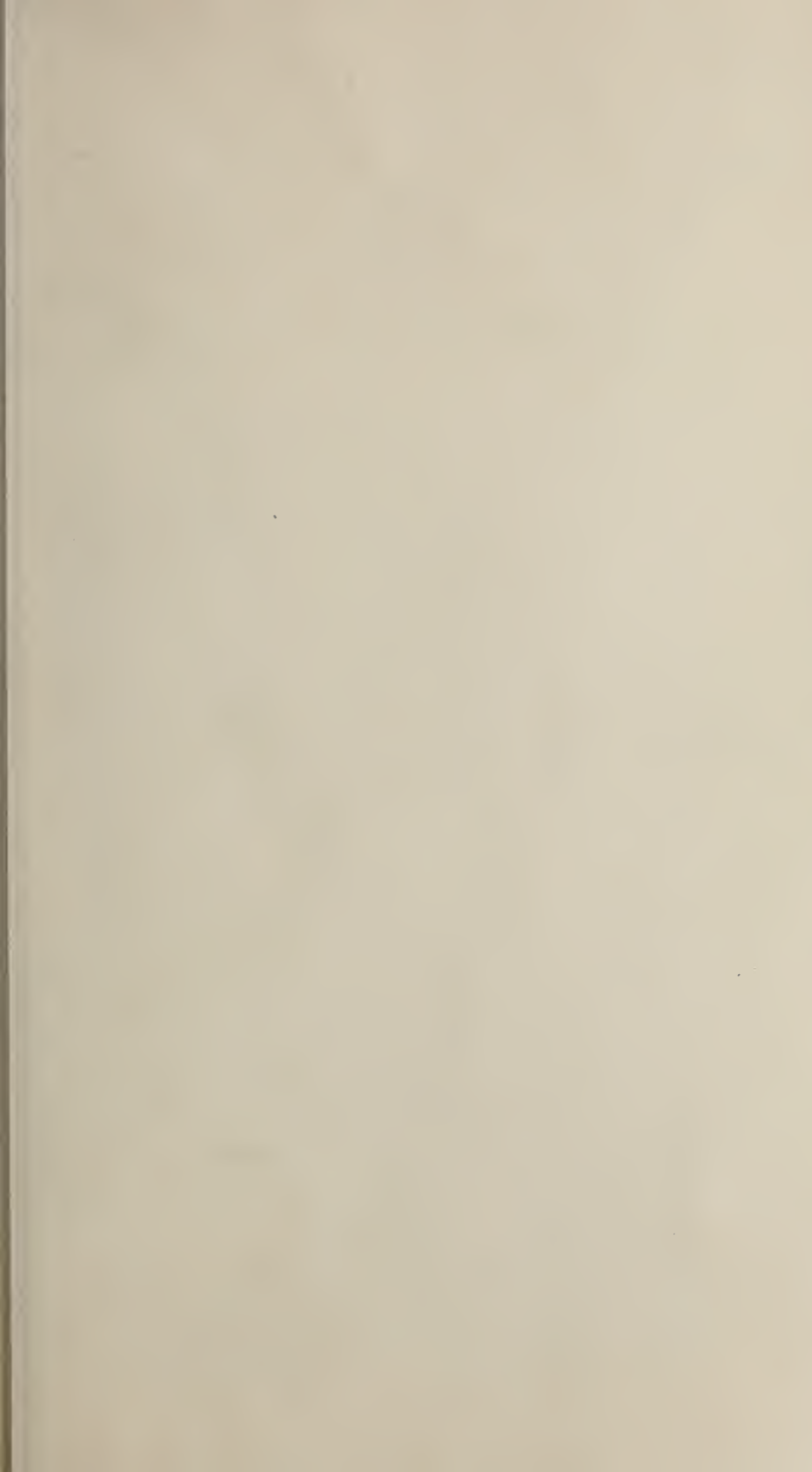
The resident acting Board feel that this full and frank avowal of the state of the college is due to themselves, due to the Faculty, (whose painful labors and sacrifices cannot be too highly estimated), and due to the friends of the college ; and they hope to be cheered on in their exertions to uphold the college, by a meeting of the friends of the college belonging to the Convention, in which they will adopt measures to sustain it ; or if no such desire exists, to relieve them of the weighty responsibility which would accompany its transfer from the present Board, to become perhaps hereafter a powerful engine for the subversion of the principles of its friends and founders. The college cannot be deserted without this being the result, and the acting Board have the consciousness of having long toiled through many embarrassments to the point now attained, when it can be said the college debts are covered by good subscriptions, and will be paid if the friends of the college will express their zeal for its restoration and enlargement ; or the debts can be paid and will be paid by the sale and transfer of the college property to other hands. And it is at this crisis that the Board residing in Washington, beg leave to express their willingness to labor for the promotion of the interests of the college, if it be the will and purpose of its friends to sustain it.

By order of the Board,

J. L. EDWARDS,

President of the Board of Trustees of Columbian College.

* From the Report it appears “ that, after the payment of the debts, the property of the college remaining from the city lots will be about \$10,000, which, under the act of Congress by which the grant was made, must be invested as a permanent fund to aid in the support of the Faculty.”



For use in Library only

لا اله الا الله محمد رسول الله

I-7 v.21
Baptist Missionary Magazine

Princeton Theological Seminary-Speer Library



1 1012 00310 1567